Shepherds

APRIL, 1930

Courtesy, Erich S. Herrmann, Inc., New York

Being Widely Observed

By Dawson C. Bryan, Director
Personal and Visitation Evangelism

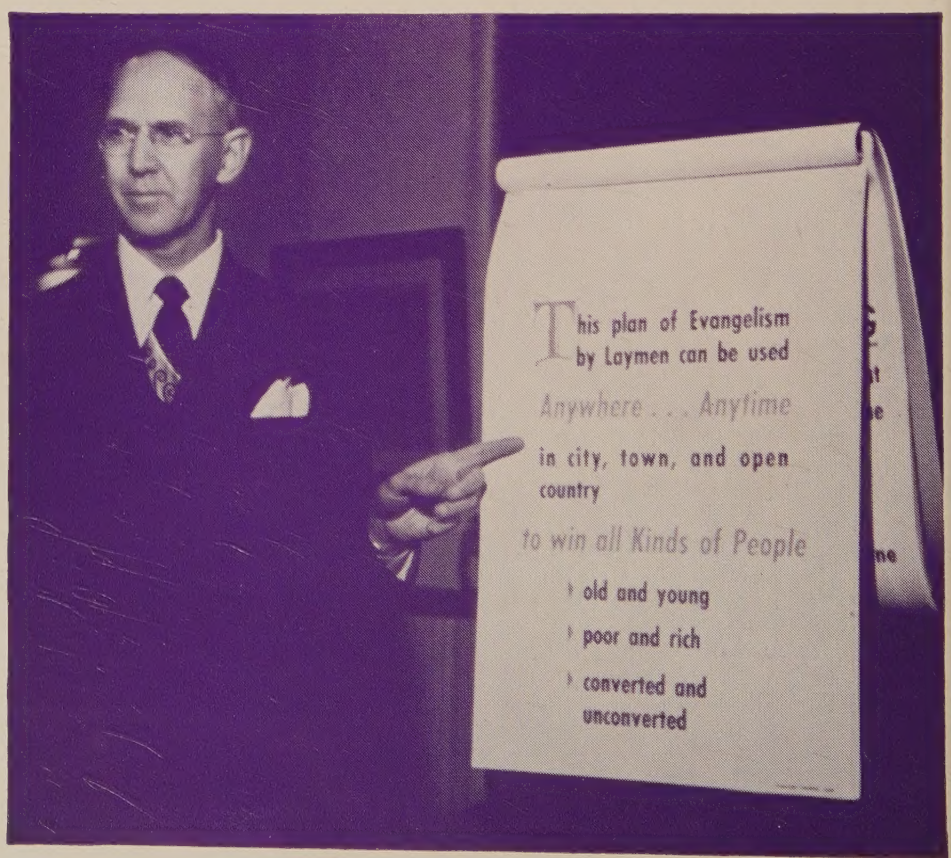
METHODIST churches across the nation are participating in a Week of Visitation Evangelism. Thousands of churches will be in a simultaneous "Advance in Evangelism by Laymen" during the National Week of Visitation Evangelism, March 12-16. Others, because of local situations, are using another week in this Lenten period. Many circuits are reporting that they are having one week of Visitation Evangelism in each of their churches. Thousands of people are being won to Christian allegiance and membership in the church during these visits into the home. TIDINGS, the distributing agency for evangelistic materials at 1908 Grand Ave., Nashville, Tenn., has been deluged with orders for evangelistic cards, folders, Review Pieces and **Turn Over Charts.**

It is altogether possible that 400,000 people could be won on confession of faith in one week in Methodism—and other thousands transferred to churches in communities where they are now living. This evangelistic movement centering around National Visitation Evangelism Week at the heart of the Lenten season is gaining momentum.

After your Week of Visitation, continue to visit unreached prospects on several nights before Easter. Every pupil in the church school who is unrelated to the church membership, should be given an opportunity to enter the pastor's classes, and to make a Christian profession at this season.

If your church is not yet participating in National Week of Visitation Evangelism, set four nights of visiting for a week before Easter. It is still possible to get materials and to conduct a visitation program before Easter. This is the greatest opportunity in the year to secure commitments of lives to Christ and to help people relate themselves to the Christian Church.

The urgency of this hour is upon us with so many unchurched people in America waiting to be won to our Lord and Master. Let us thank God and rejoice at the wonderful response that is being made all across this nation because our Methodist churches are sending laymen into the homes to bring the good news of our Gospel. This is a time of prayer, work, and rejoicing for the names added to our churches and "written in Heaven."



Dr. Dawson Bryan using the new Turn Over Charts to train laymen in visitation evangelism. These Charts are an invaluable tool in helping laymen to know how to win others to Christ. See TIDINGS Order Blank.

SHEPHERDS

April, 1950
Vol. 4—No. 7

Geo. H. Jones, *Editor*
Henry Koestline, *Editorial Assistant*
D. E. Jackson, *Business Manager*

TIDINGS, 1908 Grand Avenue
Nashville 4, Tennessee

Subscription price, $1.50 per year. Churches may subscribe for their Membership and Evangelism Committee at the rate of seven subscriptions for $10.

Single copies, 15¢. Quantity orders of a single issue, as long as the supply lasts, 10¢ a copy.

Copyright, TIDINGS, 1950. Printed in U.S.A.

Deepen the Spiritual Life

of Your Members During

Holy Week and Easter

NUMBER COPIES

AMOUNT

_____ **THE PASSION STORY—DAY BY DAY,** by Howard W. Ellis — 15¢ each, 25 for $3.00, 50 for $5.00 _____
Beautiful, two-color art picture booklet, depicting the last week of Jesus' life. For individuals and congregations.

_____ **Plain Envelopes,** for mailing above booklet — 1¢ each, for 25 or more _____

_____ **KODACHROME SLIDE SET** of pictures in above booklet — $8.00 the set _____

_____ **HOLY WEEK RADIO SCRIPTS,** five mimeographed scripts, entitled — $2.00 the set _____
"Were You There When They Crucified My Lord?" for use on radio or in group worship services. One script on each of the following: Mary, Simon, Judas, Peter, The Roman Soldier.

_____ **"Everybody Wants to Come to Church on Easter,"** 2-color — $1.00 per 100 _____
Suitable for general mailing or distribution to every home, inviting to church "every Sunday from now until Easter."

LEAFLETS

_____ **The Wonderful Christ,** matchless message by Bishop John C. Broomfield — $1.50 per 100 _____
Designed to cause one to kneel in reverent devotion at the feet of Christ.

_____ **The Angel and Mr. Oddsock,** reprint from *Reader's Digest* — $2.00 per 100 _____
A story in which a businessman learns that he who saves his life will lose it, and he who loses it will find it.

_____ **Day by Day with God,** By C. Stanley Lowell — $1.00 per 100 _____
Practical helps for the Christian: Begin, continue, and end the day with God.

_____ **Six Steps to the New Life,** by E. Stanley Jones — $1.50 per 100 _____
Practical steps which every desiring heart can take to enter the very presence of God.

BOOKS FOR YOUTH AND ADULTS

_____ **A PRIMER OF PRAYER,** by Charles M. Laymon — 35¢ each; 12 or more 25¢ each _____
Every home will want this. Excellent for midweek services and prayer groups.

_____ **Our Protestant Faith,** by William R. Cannon — 35¢ each; 12 or more 25¢ each _____
The basic beliefs of Protestant Christians in terms that laymen can understand.

_____ **A Protestant Primer,** by Clarence A. Seidenspinner — 25¢ each; 12 for $3.00 _____
The best-selling and most-appreciated book of its kind. Briefly reviews Protestant history, beliefs, worship, and outlook.

_____ **The Methodist Primer,** by Bishop Charles C. Selecman — 25¢ each; 25 or more 20¢ each _____
Pastors and churches order this each year. They want all new members and families to have it.

_____ **The Beliefs of a Methodist Christian,** by Clinton M. Cherry — 35¢; 12 or more 25¢ each _____
Helpful and deservedly popular. Bishops, superintendents, pastors, and laymen have praised this book.

_____ **A Word to New Members,** by Bishop Wilbur E. Hammaker — 10¢; 12 for $1.00 _____
A plain, practical statement to new members; in understandable language.

MATERIALS FOR NEW MEMBERS

_____ **METHODIST MEMBERSHIP KITS,** envelopes of selected materials. This Kit contains a copy of "The Methodist Primer" and "A Word to New Members" listed above, the Membership Card and leaflets listed below, and some additional helps on prayer and the Christian life. Place one in the hands of every new Methodist. — 50¢ each _____

_____ **The Methodist Church,** interpretative leaflet by James S. Chubb — $2.00 per 100 _____

_____ **What Methodists Believe,** a brief summary by Bishop J. Ralph Magee — $2.00 per 100 _____

_____ **I Am Proud to Be a Methodist,** leaflet by Weldon F. Crossland — $1.50 per 100 _____

_____ **METHODIST MEMBERSHIP CARDS,** for every member. A three-color membership card that contains membership vows and records, and fits in billfolds as an identification card. Old as well as new members appreciate this card. Fill it out in advance for all members, and give it to them at a special service that emphasizes the meaning of membership. — $1.50 per 100 _____

Make Your Visitation Evangelism Week Effective

By Using These Materials

( ) One VISITATION EVANGELISM PACKAGE, as marked below.

These packages are put up according to the size of the churches, and contain the recommended materials and quantities for a Visitation Evangelism Week. Included in this package are the following items:

Prospect and Assignment cards
Visitation Agreement cards
Record of Commitment folders
Record of Commitment cards
Review Sets (four pieces to set) for Visitors
Guidance Folders for New Members
Assimilating New Members folders
Assignment and Report Envelopes

Check size package you need—according to number of active members

( ) 100 members ..... $ 3.00	( ) 600 members $15.00	( ) 1,250 members $27.50
( ) 200 " 5.00	( ) 700 " 17.50	( ) 1,500 " 30.00
( ) 300 " 7.50	( ) 800 " 20.00	( ) 1,750 " 32.50
( ) 400 " 10.00	( ) 900 " 22.50	( ) 2,000 and up 35.00
( ) 500 " 12.50	( ) 1,000 " 25.00	

MARK PRICE OF YOUR PACKAGE HERE $_____

_____ One Set **TURN OVER CHARTS**, "They Went Forth—Two by Two" $12.00 the set _____
Indispensable for pastors to train laymen. To be used each night of Visitation Evangelism Week, and then over and over again. 118 large, 2-color, poster-size pages.

_____ **Sound Filmstrip**, "Bringing Christ to the Home" $12.50 _____
Very helpful in selling your leaders on visitation evangelism and motivating your church for the Week of Visitation. Contains 69 frames, black and white pictures, 35 mm. with sound recorded on 12-inch home phonograph records, 78 r.p.m. Fifteen minutes.

_____ **Attendance Registration Cards**, to register your church attendance and get names and addresses of prospects who already attend. Order a large supply. 50¢ per 100 _____

OTHER ITEMS

_____ ..... _____

_____ ..... _____

_____ ..... _____

Total Amount of Order _____

ORDER BLANK

TIDINGS, 1908 Grand Ave., Nashville 4, Tenn.

Please fill my order as checked

( ) Payment enclosed ( ) Charge to treasurer ( ) Charge to my account

Rev., Mr., Mrs., Miss _____ NAME

_____ ADDRESS

_____ Church Treasurer

_____ Address

Date _____ Order placed by _____

In your church make the Pre-Easter Season one of (1) winning new members, (2) building up church attendance, and (3) developing the spiritual life of members and constituents.
It pays a church to use TIDINGS materials. Start an account for your church now. These are low-priced quality materials. Please do not ask for consignment privileges.

Speak for Eternity

By John Wilmot Mahood,
Pacific Palisades, California,
Retired Member, North Iowa Conference

Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thine erring children lost and lone.

O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

MILLET'S grandmother wrote to him and said "You used to say 'I *paint* for eternity.' Do not lose sight of the presence of God. *Speak* for eternity." It is the spoken word coming from the heart that often changes eternal destiny for those who hear it, but it must come from the heart touched with the fire of God.

Soft words, smooth propheies, are doubtless well,
But to rebuke the age's popular crimes
We need the souls of fire, the hearts of that old time.

1. *If we speak for eternity we must not speak simply to please men.* Happy is the man who can speak with a winning smile and a pleasant voice. But in these days there are so many social wrongs, and so many devilish practices, and so much indifference and selfishness that there are times, when if a man speaks for God and for humanity, he must speak like a thunderbolt, as did Paul and Savonarola and Jeremiah and John Knox and John Wesley.

Having preached the Gospel myself for more than 50 years, both in the pastorate and in the evangelistic field, I know that there comes a temptation to most of us to speak only words pleasing to our audiences, and to avoid hurting the feelings of any who listen. Many a time, especially in my early ministry, have I had to sincerely repent to regain the consciousness of the Holy Spirit and His power in my ministry.

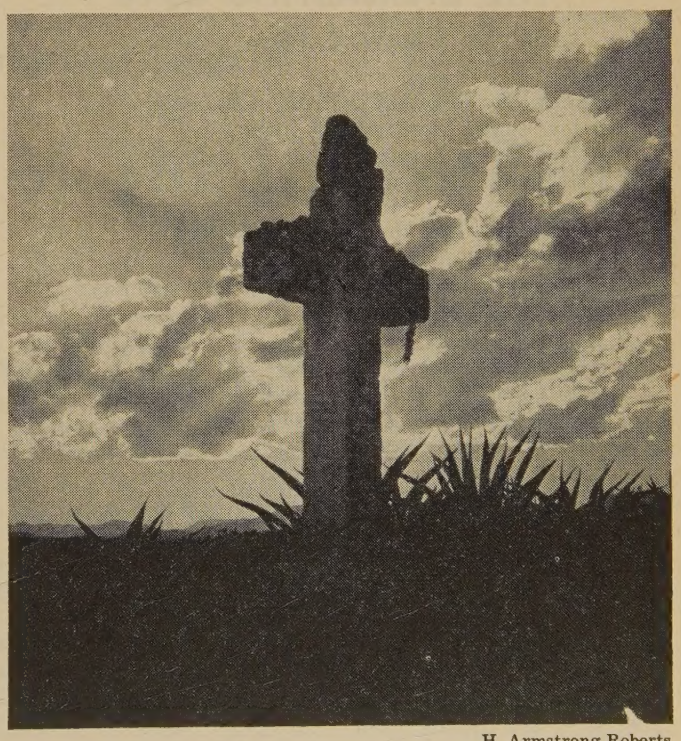
We must speak for *His glory,* not for our own. It is said of Abraham that he was "strong in faith, giving glory to God." And that should be said of every Christian worker whether in the pulpit, the mission field, or the Sunday school. Only those who give Him the glory here shall appear with Him in Glory (Col. 3:4).

2. *If we speak for eternity we must speak the truth.* We have in the Bible a compendium of all spiritual and moral truth. In our theological seminaries and Bible institutes this is supposed to be taught, but too often we put the emphasis on related subjects, and give the great truths of the Word of God a secondary place. Yet no man or woman is fully equipped for service for Christ who is not prepared to teach them. This is especially true of the great facts and words in the life of our Lord Jesus Christ—His supernatural birth, His perfect life, His offer of salvation by repentance and faith, His death on the cross for sinners, His resurrection from the dead, His coming again. We are not to explain these away; we are to teach them for eternity. Yet I have heard men explain away the New Birth, the Witness of the Spirit, and His Second Coming, which has such a large place in the New Testament. If we have slighted or made light of these great truths that are so plainly taught, what shall we say to the Lord when we see Him face to face?

3. *If we speak for eternity we must speak with authority.* It was said of Benjamin Disraeli that in spite of his remarkable career as a statesman he lacked two qualities necessary to the highest leadership. He was never quite in earnest, and he did not impress one as having a dominating conviction. A true leader must have authority, and conviction is necessary to authority. It is said of the Master that "He spake as one having authority." When there is any weakening of faith in the great truths of the Word of God the note of authority will be missing from the message.

Only a personal Pentecost will restore this note of authority. The Old Testament prophets were men who spoke with authority. There was a "thus saith the Lord" behind every message. Dr. Forsyth used to say that in the old days the prophets were perfectly certain of their position as they said "Here am I," while today in our haze and lack of certitude we say "Where am I?" Some of us are hazy concerning these great truths. The Holy Spirit alone can give the authority that every messenger of God must have. He will transform us from manikins to giants, if we only speak God's truth for eternity.

4. *If we would speak for eternity we must have heard God speak.* Does God speak directly to men now? He certainly does. Multitudes have heard His voice and have answered "Here, Lord, am I." And they have gone to mission fields, and into pulpits in all lands, and are preaching for eternity. As lay workers they are teaching the Bible



H. Armstrong Roberts

This massive cross, backed by the rays of the rising sun, stands as a symbol of eternity, the theme of the Easter season.

in the Sunday schools of our own land, or teaching it to natives in heathen lands. They are doing personal work in the homes of their own community, or in the homes of heathen people.

In olden days God spoke by angels, but does God speak directly to men and women now? Yes. Through the death and resurrection of Christ He has come into a more intimate relationship to those who are His children. Now He *dwells in* us in the person of the Holy Spirit (John 14:17, and 1 Cor. 3:16). He not only dwells in us but He becomes our teacher (Rom. 8:16 and John 14:26). When He spoke by angels it was from outer space. Now He speaks inwardly. And He not only speaks to the heart, but sometimes gives us a vision of that which is to be. What true Christian has not at sometime in life had

A flash that revealed
The invisible world?

Call it mysticism if you will, but in these materialistic days we need a revival of *Christian* mysticism. Dean Inge calls mysticism the love of God. And love is revealing.

In the incarnation God broke into visibility. At Pentecost He broke through in an inner voice of power—the revealing voice of God. Multitudes have heard this voice and have said "Here, Lord, am I." They have followed that voice through training schools, thence to mission fields and into pulpits in all lands. *They are speaking for eternity.* Will you say this prayer with me NOW?

O use me, Lord, use even me,
Just as Thou wilt, and when, and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

(Havergal)

THE EVERLASTING LOVE

by W. C. Poole

1. I know of a love that is stronger than sin,
A love that is ever abiding within,
A love that is helping me vict'ry to win;
It is the love of Jesus.

2. I know of a love that is seeking today
Far over the mountains for lost ones astray,
To bring them back into the heavenward way;
It is the love of Jesus.

3. I know of a love that is tested and tried,
A love that is faithful and boundless and wide,
A love that is full as the ocean's full tide;
It is the love of Jesus.

4. I know of a love that is steady and true,
A love that brings blessings each day like the dew,
A love that is waiting in goodness for you;
It is the love of Jesus.

Chorus:
Wide, wide as the boundless sea,
Lasting as eternity,
Helping me on to victory;
It is the love of Jesus.

(This hymn has been set to music by C. Austin Miles.) Copyright 1923, Rodeheaver. International copyright secured. Used by permission.

The Song THAT STRUCK HOME

By Franklin Winters

IT HAPPENED in Queen's Hall in London. A vast audience had crowded into that great auditorium, eager to hear the first recital by a young singer. Her name was still not too familiar, for she was making her debut before the critical musical public of the British capital.

When it came her turn, she sang, with perfect voice, a song that she had practiced many hours with her distinguished tutor. At the end, the applause fairly shook the big hall. It kept up, too, so the singer had no choice but to repeat the piece.

When she had finished a second time, there was the same terrific outburst. It was a long time since that sophisticated audience had heard anything so fresh and understanding and altogether captivating. The applause continued, so both the teacher and the girl knew she had to sing again.

Hurriedly they conferred, but they were at a loss. The fact was, the girl had arranged to sing only the one song, as her tutor was not ready to risk more. It was to have been her one and only chance, that song alone.

"What else have you got?" the teacher asked.

He was greatly chagrined that he had not had more foresight.

But his pupil seemed quite confident.

From her music case she took out a song and said very simply, "I should like to sing this to them."

Then she walked onto the platform. Instantly the noise and stamping and cheering quieted down.

In perfect stillness she began—

"There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all."

She sang it to Gounod's beautiful music. One could almost feel the hushed reverence of the audience as she continued:

"He died that we might be forgiven,
He died to make us good."

No candy was passed during that song. Listeners even refrained from comments on the singer's voice. The singer was forgotten by many, for her words carried them far, far away to a scene the world has never forgotten. Once again, they saw the lonely hill, outside an ancient city, where a Man, whose great loyalty and love nothing could break, hung in anguish on a cross of shame.

Women were so moved that they wept openly, unable to restrain their tears. Many men sat with bowed heads.

When the young woman finished, there was no applause. Only a great silence.

But it was the most perfect tribute that could be paid to one who sang of the most memorable event in recorded history—the redemption of the world by Jesus Christ who died for all mankind.

Dr. D. D. Alejandro, the former Methodist bishop in the Philippines and now editor of the dialect UPPER ROOM, and George S. Wilson, Philippines UPPER ROOM business manager, presenting the first copies of the dialect edition to Bishops Martin and Moore. Dr. E. E. Tuck, mission treasurer, tells Bishop Moore how to pronounce the titles. Left to right, Bishop Paul E. Martin of the Arkansas-Lousiana Area, Dr. Alejandro, Dr. Wilson, Bishop Arthur J. Moore of the Atlanta Area and Dr. Tuck.

Traveling Bishops Receive First Copies of

New Foreign Editions of The Upper Room

TWO traveling bishops of The Methodist Church, Arthur J. Moore of the Atlanta Area and President of the Board of Missions, on his way to Malaya to hold annual conferences, and Paul E. Martin of the Arkansas-Louisiana Area on his way to visit the Episcopal Area in India, arrived in Manila in time to receive the first copies of THE UPPER ROOM printed in the Filipino dialects. The Tagalog edition, "Kasama Ni Hesus," (Ka-psalm-ah Knee Hay-soose) and the Ilocano edition, "Ti Siled Ti Cararag," (Tea Sill-ed Tea Ka-rar-ogg).

Sponsored by THE UPPER ROOM in the United States, Dr. D. D. Alejandro has translated the English copy into Tagalog. He is editor of the new editions. The Ilocano translation is the work of a District Superintendent, Mariano L. Gines. There are 87 different dialects spoken in the Philippines but fortunately only three are in widespread use. Tagalog, the national language, and Ilocano are the principal languages spoken by those living in the Methodist area north of Manila. The other dialect, Visayan, is spoken in the Southern Islands.

Rev. George S. Wilson, business manager, is now circulating the 4,000 copies of the first edition. Filipino church leaders are enthusiastically promoting the subscription campaign. Leading the subscription campaign in the Philippines are the Woman's Society of Christian Service and the local Secretaries of Spiritual Life.

An UPPER ROOM in the dialects has long been a dream in the Philippines. While the better educated people speak English and can be readily served by the English edition, the common people read only their dialect. As the church in the Philippines launches its campaign for family worship the dialect UPPER ROOMS come as an answer to prayer.

Bishop Arthur J. Moore reflected as he received the copies of the first edition that some years ago he had been called back from China to the United States to conduct the first campaign for subscriptions to THE UPPER ROOM. In that campaign, the first 100,000 subscriptions to THE UPPER ROOM were obtained. As the Bishop was present at the birth of the English edition of THE UPPER ROOM so he was just in time to greet the Filipino UPPER ROOM editions.

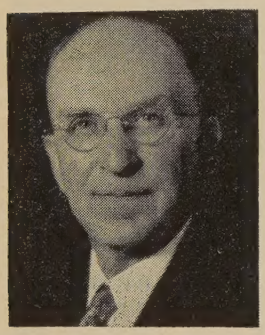
Our Bishops Urge Full Support of National Visitation Evangelism Week

(continued from March SHEPHERDS)

G. BROMLEY OXNAM, New York Area

"The method of visitation evangelism is the method of our Lord. His command, 'Follow me,' was generally a personal appeal directed to a particular individual. True enough, the multitudes came to hear Him preach. There is power in public evangelism. We must not lose it, but there is greater power in the personal evangelism in which dedicated laymen and ministers present Christ to their friends and neighbors."

JAMES C. BAKER, Los Angeles Area

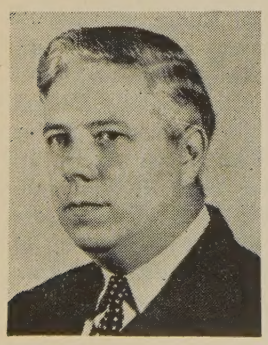


"In the Los Angeles Area our plans are well advanced for the National Week of Visitation Evangelism, March 12-16. Pastors and laymen are committed to doing their utmost in working out this compelling enterprise with efficiency and devotion—realizing at the same time that the secret of high use is in the undergirding of God. First, we give ourselves to Him and then He can use us for the fulfillment of His purposes."

IVAN LEE HOLT, St. Louis Area

"In the advances of American Methodism since unification there is no more significant emphasis than that on evangelism. We have found so many ways of doing the thing which we need most to do, reaching men and women for our Lord."

ROY H. SHORT, Jacksonville Area



"I wish to urge the fullest cooperation upon the part of every district superintendent and pastor in the Jacksonville Area in the National Week of Visitation Evangelism, March 12-16. There has been, and continues to be, a great influx of population everywhere in Florida. A proper observance of this week will help us to win thousands of these people for Christ and His Church."

ROBERT N. BROOKS, New Orleans Area

"In the New Orleans Area, we will follow the Week of Dedication with a Week of Visitation Evangelism. The date is March 12-16. The pastors are being alerted for this united effort to win people for the Kingdom. This is the primary task of the Church always and everywhere."

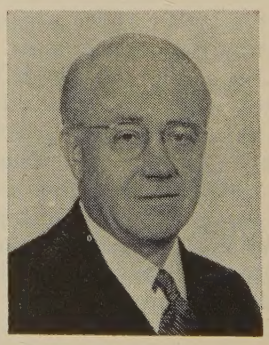
CHARLES W. FLINT, Washington Area

"Already our pastors and superintendents who, as Methodists, major in Evangelism fifty-two weeks every year, are planning for the special emphasis and effort of the National Week of Visitation Evangelism, March 12-16. They will partake of the lift of this simultaneous enterprise, and add their might to it."

CHARLES W. BRASHARES, Des Moines Area

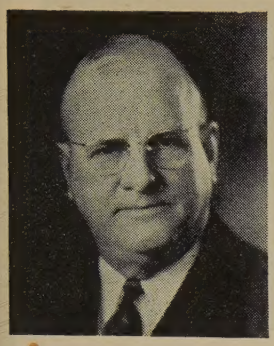
" 'There is something only God can do for every man, woman and child.' We are expecting every district in Iowa to organize and use the week of March 12-16 to enlist people through preaching and visitation evangelism to give God a chance to bring them to their best."

DONALD H. TIPPETT, San Francisco Area



"Population trends are all in our favor on the West Coast. We may never again have the evangelistic opportunity that this new western migration affords us. Let us therefore utilize March 12-16 as Visitation Evangelism Week. My hope is that every church in the Area, without a single exception, will report participation and success."

J. RALPH MAGEE, Chicago Area

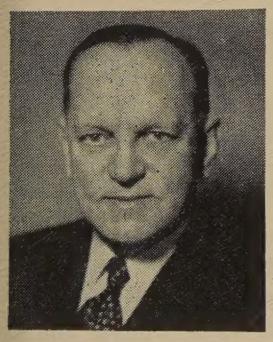


"Evangelism contemplated in its real breadth is not only the first but about the total task of the Church. Jesus would be considered the Number 1 Evangelist of all time. He revealed God by teaching truth. He healed and He fed people in their greatest needs. He worshiped and taught others how to worship in prayer. He dealt with individuals and He inspired the masses. We should do as nearly that as possible. Visitation evangelism is a must."

RICHARD C. RAINES, Indiana Area

"The National Week of Visitation is a unique opportunity to reach men and women for Christ. Will we use it—or lose it? That depends on you and me. Christ calls us to daily prayer, to help secure adequate prospect lists, to take training as visitors—to work persistently—joyfully. He promises to use and bless our efforts."

W. EARL LEDDEN, Syracuse Area



"It will greatly advance the holy cause of Christ and His Church if we Methodists loyally observe the Week of Visitation Evangelism during the Lenten Season. It will empower all visitation teams to remember as they set forth "Two by Two" that in reality the team is not two but three: two who are visible, plus one who is invisible—and invincible!"

H. CLIFFORD NORTHCOTT, Wisconsin Area

"With all my heart, I urge the Methodists of Wisconsin to make use of this Season of Soul in securing definite enlistment for Christ and the Church through visitation in evangelism. Already I find evidence that many prayer-prepared laymen and ministers have found new joy in this Christian service and purpose to participate in the National Week of Visitation Evangelism. 'Fall in,' brethren, the Day of March has come; the battle is already on. We have confidence in Christ our leader."

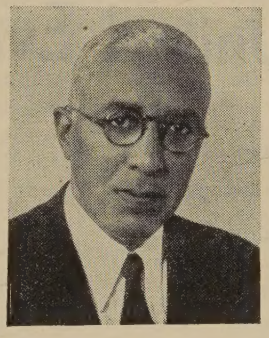
A. FRANK SMITH, Houston Area

"No greater opportunity for winning men and women for Jesus Christ has ever come to The Methodist Church than is afforded by the current visitation evangelism program. People everywhere are responsible. Methodism has been conditioned by the Crusade and Advance. Let us move forward as a unit to a glorious climax March 12-16."

DANA DAWSON, Kansas-Nebraska Area

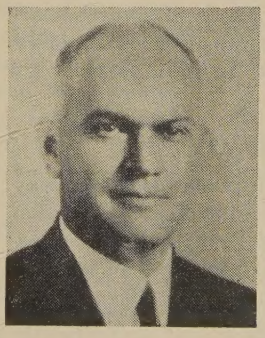
"During the Lenten Season our emphasis should be on evangelism. It is my earnest hope that all churches in the Kansas-Nebraska Area will conduct campaigns of visitation evangelism during this period. This method is scriptural and effective. Let our ministers and lay members unite in a great effort to win people for Christ and to the Church throughout the world."

J. W. E. BOWEN, Atlantic Coast Area



"The National Week of Visitation Evangelism gives emphasis to visitation evangelism as a method of winning souls to Christ and His Church. Every pastor should join in the movement and through it spiritualize and lift his congregation."

WILLIAM T. WATKINS, Louisville Area

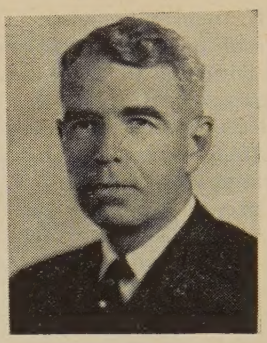


"It is strange that Christianity's oldest method of winning converts should be regarded as new. Mass Evangelism and Educational Evangelism are very fruitful, but neither was predominant in the early Church. Visitation evangelism, the personal contact method, was early Christianity's chief method of propagation. The revival of this method, with no lessened effort on the other two, is the most significant development in Methodism in the last decade."

LLOYD C. WICKE, Pittsburgh Area

"National weeks of one variety or another are commonplace in our life. However, nothing ordinary or commonplace will suffice to match the significance and the opportunity of the National Week of Visitation Evangelism. Following the Week of Dedication, strengthened by its mood, and consecration and insight, let every pastor make this week of visitation evangelism a time of uncommon cultivation and harvest in the King's domain!"

Bishop Moore



Bishop Corson

Bishop Martin

UNDERLINING the fact that Methodism is world-wide, three of our bishops are overseas as this issue of SHEPHERDS goes to press.

Bishop Arthur J. Moore, Atlanta Area, is in Malaya

Bishop Fred P. Corson, Philadelphia Area, is in South America; and

Bishop Paul E. Martin, Arkansas-Louisiana Area, is in India

How glad they will be when they return to this country to find thousands of persons have been won to Christ in their Areas through participation in the National Week of Visitation Evangelism!

30 Denominations Cooperating in the United Evangelistic Advance

By Jesse M. Bader, Secretary, Department of Evangelism, Federal Council of Churches

RISING TIDES

The United Evangelistic Advance is on an incoming tide. Interest is rising everywhere, 38 denominations are cooperating, with a total membership of 35,000,000 members. Ministerial Associations and Councils of Churches are backing this movement for the evangelization of America. The Advance began on last October 2, and will continue for 15 months, through 1950.

A TWO-LANE HIGHWAY

The United Evangelistic Advance is much like a highway, with two lanes, and all the traffic moving in one direction. In one lane are the 38 participating Protestant denominations, which are moving forward separately *but* all working on the same evangelistic program. In the other lane are the inter-denominational organizations, such as the Ministerial Associations and the Councils of Churches. At any point and time, when a community desires to carry out any part of the Advance unitedly, the denominations cross over out of their lane into the other, in order to give their help to the inter-denominational Advance program. All lights in both lanes on this highway are green.

1950—A YEAR OF EVANGELISM

This Mid-Century Evangelistic Advance program is timely. It has come to America at a time when a moral and a spiritual revival is needed. AMERICA FOR CHRIST is the slogan of the Advance. The trumpet sounds! Its tones are clear and its call is challenging. The urgency of the hour and the needs of America make it imperative that every minister become a more effective evangelist, and every church more definitely evangelistic.

EASTER AN EVANGELISTIC CLIMAX

The days from now to Easter can be days of unprecedented evangelism. During this period, every Ministerial Association and Council of Churches should think in terms of possibilities and not in terms of limitations. Let us all seek to encourage and inspire all ministers and all churches of the community we serve, to attempt a larger evangelism. Urge every pastor to conduct a pastor's instruction class or classes; to preach evangelistic sermons; to secure a live prospect list; to train and use lay men and women in Visitation Evangelism; to conduct a Preaching Mission in his church for at least one week.

Our SIMPLE Christian Faith

An Advance Message Written by
William A. Hubbard, Pastor, College
Hill Church, Wichita, Kansas

AS a lad, my desire was to be a professional baseball player. That desire was born out of some natural ability, but more because I had the best baseball in the neighborhood. This made me greatly in demand.

The evolution of that baseball is interesting. I had saved and wound into a ball, all the string which came into our parsonage home. For a real baseball, it was too soft and had no personality, no resilience. It was rather anemic.

I unwound the string and put a rock at its center. It too was disappointing. A few times at bat and the ball became lop-sided. It was heavy enough but would not go straight. It persisted in going "foul."

"Right" at Its Center

I unwound the string again, removed the broken rock and placed at the center a small hard rubber ball about an inch in diameter. I rewound it tightly, and I then had a baseball with personality, with "umph"—a ball which would go far and do things. That ball helped develop the hitter's skill. It fulfilled hope and could be driven into far places. It did what a baseball should do, because it was right at its center.

The Advance for Christ and His Church was conceived for the purpose of putting "Our Simple Christian Faith" at the heart and center of our living experience, in the heart and center of our home life, in the heart and center of our national and international relations, at the heart and center of our domestic economy. As I see it, that is the reason for the Advance for Christ and His Church. Making the heart right is the hope of our security.

A simple Christian faith is a matter of belief in certain fundamentals which are necessary and vital to Christian growth. It is not just an indifferent assent, but a firm conviction about some things.

Eve Curie has written the biography of her famous mother. It is the story of a woman who believed that a substance existed, yet unknown, which would greatly benefit mankind. Her belief kept her at arduous experimentations until she revealed the mysterious element God had created—radium. She had faith.

A Christian must have faith in something if living is to be creative. If Christians are to speak with authority and live with conviction, they must have some deep and abiding beliefs.

This whole Advance movement is an endeavor to dispel our confusions, our restlessness, and our sense of insecurity by filling our hearts and minds with simple Christian faith.

Abraham Lincoln's Gettysburg Address of only 270 words is known by every schoolboy as a masterpiece of clarity and simplicity—yet profound.

John Wesley asked his housemaid to listen to one of his sermons and to stop him when she did not understand. She stopped him so many times that he became a little exasperated. However, in revising his notes so she could understand, John Wesley produced one of his greatest and most inspirational sermons.

Most religions of the world are so very complicated in rules, formulas and ceremonies that they are expert in obscurity. Not so with Christianity. It is simple enough that, "Not even a foolish one need err therein."

He Is Our Father

Let us glance briefly at one or two of the fundamental concepts. We believe in God's being a Heavenly Father. Jesus began His most inspirational prayer by saying "Our Father." God is not only like a father, He is our Father. Two men alighted from a suburban train one Saturday afternoon. Said one, "Before going home, Jim, do you mind going around by me son's school? He's playing football today and I promised to have a look at him." The two friends strolled over to the playing field where several small boys were playing in tremendous seriousness. In an interval, Kenneth caught sight of his father and stiffened up for still harder work. The father's face beamed with pride as he watched his son carrying his full share of the struggle. That's like our Heavenly Father. Just as simple as that! His presence and interest is assured, and that causes His children to do better in the struggle of life.

Power to Save

Let's look at another fundamental belief. We believe in salvation unto righteousness. It works like this. As a young minister, Merton S. Rice wanted to conduct his first revival meeting, but as usual, tough Old Jim Draper broke out the window panes in the church when anyone started a revival. The young preacher determined to drive out to the farm home of Old Jim Draper and ask him about leaving the church windows alone.

Jim Draper thought the young minister to be the medical doctor come to see his motherless little daughter who was ill. The young minister Rice was ushered through the kitchen and into the back bedroom. After Jim Draper left the room, Rev. Mr. Rice knelt to pray for the little girl. While praying he sensed someone at the window. It was Draper. Since the minister no longer could hide his real identity, he prayed for God to bless both the lass and her father—the lass from her illness, the father from his sin.

Then Mr. Rice tried to hurry to his buggy and get away, but Draper was there before him. Much to his surprise, Jim Draper held out his hand and invited him back to pray for them again. That revival meeting was conducted without further trouble. Jim Draper was saved from sin unto righteousness by the power of God to transform mankind.

That is salvation. Just as simple as that. It is like that through all His teachings, for Christianity is a matter of simple faith in the fundamental teachings of Jesus. My hope is that through this Advance we will make a greater effort to live by our simple Christian faith, for that is the hope of the world.

During Lent

By G. Ernest Thomas, Associate Secretary,
Department of Spiritual Life

THE crust of secularism is soft during Lent. Millions of Americans, who are trapped by the modern wave of worldliness, are ready to hear and to respond to a spiritual summons during the Lenten season more than at any other time in the year. Many pastors are aware of the fact that Lent has developed as a period for spiritual emphasis. They are utilizing the weeks between Ash Wednesday and Easter to spiritually enrich their people.

SPECIAL MEETINGS AND PREACHING MISSIONS have an appeal which is unequalled at any other season. Prayer meetings are held in the main sanctuary in many churches to accommodate the large number of worshipers who want to learn of Christ and desire to have fellowship with Him. Evangelistic services receive valuable support when they are conducted during these weeks.

PERSONAL VISITATION AND APPEALING ANNOUNCEMENTS BY MAIL can be utilized to reclaim the inactive members. Visitors are often more willing to give their time and talents for this work during Lent, and those whom they visit are more ready to receive them than at any other time. A larger percentage of the present members of any church were received on Easter than on any other Sunday. It is possible to appeal to those who have slipped into habits of spiritual neglect by recalling the high moments of faith which they formerly experienced. The Easter season suggests a special reason for thankfulness for many of them. They may be reclaimed by a wise and consecrated approach.

The National Week of Visitation Evangelism, March 12-16, presents an opportunity for the pastor and his people to reach the unreached at a time when they will be most ready to respond. Let the laymen visit during Lent. It is the period when they will be most willing to use their talents for this purpose, and the response of those upon whom they call will be greater because the visit is made at that season.

SHARE SPIRITUAL LITERATURE WITH THE PEOPLE. Challenge the congregation to read the Bible regularly. Encourage them to think daily of Christ on the cross as they utilize THE UPPER ROOM. Give them an opportunity to get acquainted with "The Way of Life," "What Every Methodist Can Do," *A Primer of Prayer*, and some of the other tracts or books published by TIDINGS. The spiritual life of the entire Church will be lifted, if even a small percentage of the membership give some time every day to the reading of such literature as will acquaint them with Christ and with the power which He makes available to those who love Him. In many churches the people need only to be encouraged to read. The pastor should work closely with the Committee on Good Literature to assure his people of the best which the Church offers in spiritual help and uplift.

Christians must follow Christ every day in the year. It is not enough to choose a particular season and assume that there is special merit in maintaining holy habits at that time. But the tenacious hold of secularism is weakest during Lent. It can be attacked and mastered by a praying, witnessing and loving Church. Such devotion to Christ will transform any community and win many souls for the Kingdom.

A wise pastor will make use of the opportunities for spiritual enrichment during Lent.

"Win Your Man!" Says E. Stanley Jones

If the laymen of this nation will win their man this year then the task is accomplished. We have 53.2 per cent of the people of this country in some church—Jewish, Catholic, or Protestant, the largest percentage in the history of our nation. We can now win that 46.8 per cent to Christ if every layman goes out and wins his man.

Will the Methodist laymen lead the way? We were born in evangelism. It is our native air. In it we live, outside of it we die. To your knees, Methodist laymen, and ask God to give you strength and courage to find your man and win him. It is as simple as that!—*The Methodist Layman.*

Conservation Is Part Of Our Program

By J. W. Golden

THE hour is come. The call is urgent for Christian forces of this great country to rise up and move forward to face the supreme task and assume the divinely-given responsibility of winning America for Christ. Many ministerial and lay workers may have succeeded through various methods in bringing others to Christ. Local churches may have reached their given goals in the Advance for Christ and His Church, and Easter may be recorded as Victory Day, yet America is not won to Christ. With the present situation in our national government, the unrest of capital and labor, the undermining influence of the liquor traffic, the increase of crime, divorce, juvenile delinquency and kindred evils, the demand of the Church is serious and urgent. We cannot become complacent, or do less than our best, if we are to remain loyal to Christ.

Certainly, conservation is an important part of our program of evangelism. Those won should be placed in classes for instruction. The Christian homes should teach by precept and example, and cooperate with the church in helping to develop Christian character. There should be an adequate program of assimilation to help establish all new recruits, and integrate them into activities and full fellowship of the church. Transfers should be sought and cordially received, and immediately given some task in the church. All should be supplied with a good selection of devotional and promotional literature.

America for Christ demands each of us to make full proof of our ministry, and to do the work of an evangelist in pulpit and community. Each Christian should witness to win others. To do this requires living according to the Golden Rule and the teaching of Jesus. We must devoutly search or read the Scriptures to know and do the will of God at all times and in all places. Winning America for Christ demands much concern and effort to save the youth of America, whose hands are now reaching for the throttles of control. Upon their shoulders responsibility for home and government will soon rest.

Along with the Bible, salvation songs and hymns are prohibited from being taught or used in our public schools, paganism and unchristian ideologies are becoming more attractive to our youth. To win America, we must begin with individuals, the home and the community. This can be done by making the home conducive to the Christian life, and to invite and urge our youth to accept Christ. Each church-school teacher, like each parent, has a real challenge and opportunity to win the youth they instruct to Christ and to His Church. This should be the aim of their teaching.

If given the encouragement, trained and sent out, thousands of our youth through visitation evangelism can and will win many thousands more to Christ. When we think of history less than a century ago, most Negro adults were Christians. They were a praying people who gave their children what religious training they received at the fireside. Negro parents when emancipated were without possessions and illiterate so far as books are concerned, but spiritually they lived abundantly. It is almost unbelievable now to find around 50 per cent of them not affiliated with any church, and some becoming atheistic and literally going from God. If we are to win America for Christ, this is our responsibility.

ANY PASTOR

regardless of previous experience
can train his laymen
in visitation evangelism by
using the

TURN OVER CHARTS

**"They Went Forth—
Two by Two"**

by Dawson C. Bryan

in the four nights of a Week of Visitation Evangelism. These charts can be used over and over again.

EXPERIENCE PROVES

that laymen who are trained by the Turn Over Charts win more persons than those not trained by them.

"They make the lectures live," says *Cecil R. Culver*, District Superintendent, Fort Smith, Arkansas.

"They increase depth of commitment," says *H. Bascomb Watts*, Boston Avenue pastor, Tulsa, Oklahoma.

"They are wonderful," says *A. Grady Hallonquist*, pastor, Houston, Texas.

Every Church Ought to Have
These Turn Over Charts

1908 Grand TIDINGS Nashville

Steps to Take WITH *New Members*

by G. Ernest Thomas, Associate Secretary, Department of Spiritual Life

When new members take their vows, the work of the church has just begun. Careful follow-up must be carried out to assimilate these members into the life of the church.

I WATCHED a contractor as he gave directions for his assistants to load up the last of the equipment which he had been using to build a new church. For months he had labored on the project. The walls had arisen stone on stone; the doors had been hung, the plaster and paint had been applied. Now he had come to the end. He gave a sigh of relief. His work was finished. He could go on to another project satisfied that his work was complete.

A building contractor knows when his work is finished because he is building a structure of wood, and steel, and stone; but a minister of the Gospel cannot know that because he is dealing with living spirits and eternal souls. His service is always incomplete; his task never ends. When he secures decisions for Christ, or receives new members, he has only started to work.

When Jesus looked into the faces of the young men by the Sea of Galilee, and lifted them out of their spiritual lethargy with the challenge, "Follow me," he did not then go his way forgetful of how they would live in the days ahead. Their commitment to the Master was only the first step in His concern for their welfare. He taught them, and shepherded them, and led them down the road toward a fuller and richer spiritual experience.

If Jesus did not think it sufficient merely to secure a decision of loyalty to Him, it is evident that His servants in the Church need to carefully examine their obligations to those who have made a worthy and noble choice of Christ as their Saviour and Lord. There is an important work to be done for every new convert or church member. Without that work the new Christian may be lost.

The Pastor's Visit

If a decision has been made for Christ and Church Membership—either in a visitation program or in a public service—it goes without saying that the pastor will make a personal visit to get acquainted with the individual before he is received into church membership. Such a visit is a holy privilege for the pastor. He will never in his ministry have a more favorable situation to talk about the obligations of the Faith.

He should counsel concerning the advantages of Personal and Family Devotions, concerning the use of THE UPPER ROOM, *The Christian Advocate,* and other devotional and inspirational literature. He should speak of the obligations to live as good stewards of time, talents, and substance. He should discover and record the individual's past experiences in leadership and experience which may make it possible for him to make a contribution to the life of the Church. Let every pastor treat the initial visit upon one who has made a decision for Christ as one of the holiest and most sacred privileges of his ministry.

Training Classes

Prepare Training Courses and Classes. Adults who are to be received by Confession of Faith should have a minimum of three sessions for training. That is basic to good churchmanship. Children and youth should have at least six sessions, with a normal goal of thirteen training periods. (See *Discipline,* Paragraphs 122-124.)

Even those who are to be received by a Certificate of Transfer or by a Letter of Dismissal from another denomination should receive a certain amount of training. One church has a **Preparation Service** on the Wednesday evening previous to the Sunday when members are to be received. On that occasion several laymen and women speak to the group concerning the privileges offered to men, women, youth, and children by the church. The strongest lay leaders explain the youth program, the programs for men and women, the program of finance, and the privileges of worship and fellowship.

A Preparation Service can serve as the final session for those in training for admission by Confession of Faith. It provides an opportunity for all those who are to be received to become acquainted with each other and with the leaders of the church. If Christ is given an opportunity to have His way in such a service the larger amount of the problem of assimilation will be solved.

The Fellowship Friend

Appoint a Fellowship Friend for every new member or new family. These "friends" should be selected carefully and trained for the task. As soon as the new members are

received, the Friend should assume responsibility. He should greet them at the close of the service, call on them during the first week of their church membership, welcome them to the services of the church or inquire about their welfare if they should fail to be present. He should discover their interests and assist them to become active in the organizations which will best meet their needs and interests.

Many individuals will and can serve as "Fellowship Friends" who find it difficult to give active leadership in one of the organizations. It is something they can do, and help the Kingdom in the process. They will grow by the experience no less than those whom they serve.

No new member will be lost to the church if he has made a sincere confession of his faith in Christ in the hour that he is received, and if he is shepherded the Christian way by an understanding and interested Fellowship Friend. His questions and problems will be answered before they have time to become warped into resentment through a failure to understand the situation. His growth in the Christian faith, and in loyalty to the Church, will be a continual joy to him as well as to the one who is privileged to help him.

Work and Faith

There is a natural tendency for a pastor to rest easy when a family or an individual has united with the Church. They are now on the books and are a part of the record for the year. It is easy to assume that they will continue to grow naturally in the Faith as they take part in the activities provided by the church. But it doesn't work that way! Up to 60 per cent of all new members can be lost within a year if they are not carefully cultivated and helped.

Work and faith are both necessary in dealing with these new friends. A concerted endeavor on the part of the pastor and the laity will conserve new members for the Church and release their potential powers for Kingdom-building purposes.

Give Your New Members

THE METHODIST MEMBERSHIP KIT

A Package of Books and Leaflets to Help Them Become Active Members

THE KIT INCLUDES

A Word to New Members—24-page booklet of practical helps by Bishop Wilbur E. Hammaker

The Methodist Primer—64-page book by Bishop Charles C. Selecman (This is our best seller—more than 400,000 of these in use)

These Leaflets—

The Methodist Church—A brief treatise on the history, genius, spirit, and organization of The Methodist Church—Leaflet by James S. Chubb

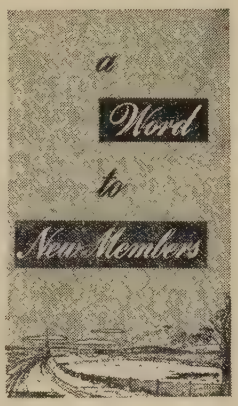
What Methodists Believe—Written by Bishop J. Ralph Magee

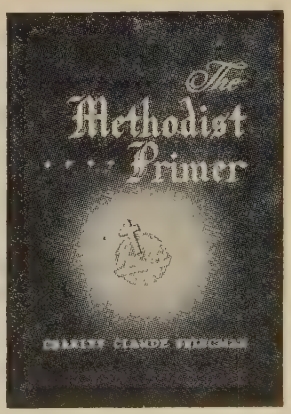
I Am Proud to Be a Methodist—Written by Weldon F. Crossland, prominent Methodist pastor

So You Are Going to Join the Church—Written by Bishop Hazen G. Werner

Methodist Membership Card—a three-color card which contains membership record and vows. Fits into billfold as identification card.

And other helps on prayer and the Christian life.





All This for 50¢

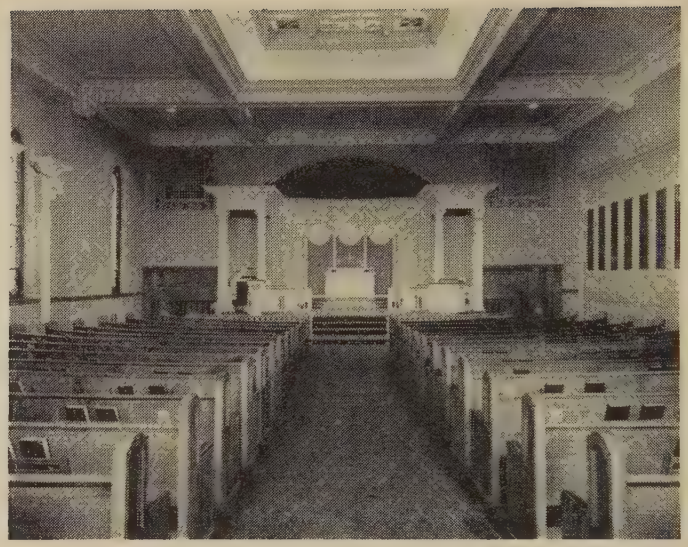
TIDINGS 1908 Grand Avenue Nashville 4, Tennessee

THE E. V. MOORMAN

School of

Evangelistic Preaching

Will Train More Than 250 Young Ministers



First Methodist Church, Moline, Illinois, where the School of Evangelistic Preaching will have its headquarters. Between 250 and 300 selected young ministers from all over America will attend, April 12-26.

THE General Board of Evangelism of The Methodist Church, assisted by funds from the E. V. Moorman Foundation, is sponsoring and promoting a School of Evangelistic Preaching in Moline, Illinois, April 12-26, 1950. Between 250 and 300 selected ministers, 35 years of age and under, from all over America are being invited to attend. Nominations to the school are made by the bishops of each Area on the basis of one nominee for each 65 members of the Annual Conference, with the provision that each Annual Conference shall have at least one representative present. Practically all nomination lists are now closed.

The program will contain three main emphases. First, there will be the school itself. In the training of the young ministers the following courses will be presented by outstanding leaders of the Church: "How to Conduct Evangelistic Meetings"; "Evangelistic Theology"; "How to Be an Evangelistic Preacher"; "The Evangelist and His Own Soul"; "Personal and Visitation Evangelism"; and "Building an Evangelistic Church." In addition, there will also be, as illustration and as inspiration conclusion to each day's classes, a sermon delivered by one of Methodism's finest preachers.

The second emphasis will be in terms of a United Evangelistic Mission. A large number of Protestant churches of different denominations, assisted by these young men, will project an evangelistic effort simultaneously throughout an area within 50 miles of Moline. It is expected that all cooperating churches will receive a great blessing both in terms of the spiritual enrichment of their members, and through the enlistment of new converts into the membership. Each church will be provided with ministers from the school to hold preaching services each night, April 12-26, and also to give leadership to a program of Personal and Visitation Evangelism.

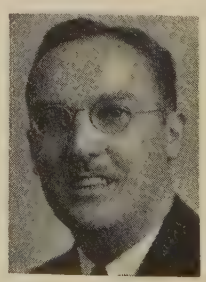
The third emphasis will be in terms of the impact upon the non-churched elements of the total community. Since many of the people who need most to hear the gospel are not in the churches to hear it when it is proclaimed, this school will send its ministers into the public schools for chapel services, into the lodge halls, and the union halls, the theaters, the places of business and industry for lunch-time shop meetings, and out upon the streets. Every effort is to be made to reach people wherever people may be found. Radio and the public press are also to be utilized as far as possible to carry the glad tidings of the Christian faith. It is earnestly hoped that the school will make an unforgettable impact upon the non-church people of the community and win many of them to Christ.

On the evening of the last day of the program, the school, the churches, and the community will join in mass meetings located at strategic centers to proclaim in great evangelistic services the power of Christ to change human lives to the glory of God.

The General Board of Evangelism will pay all transportation to and from the School for the duly nominated ministers. The local cooperating churches will provide board and room and local transportation for the men assigned to their churches. The General Board of Evangelism will also pay all of the costs arising from the administration of the school itself. It is expected that the total expenditure for this project will be between $35,000 and $45,000.

The director of the program will be Dr. C. Lloyd Daugherty, Jr., Director of the Department of Pulpit and Pastoral Evangelism for Methodism's General Board of Evangelism. Chairman of the local planning committee is James R. Uhlinger, pastor of St. John's Methodist Church in Davenport, Iowa.

It is sincerely requested that Christians everywhere pray that the entire project will be used of God for Kingdom purposes.



James R. Uhlinger, left, pastor of St. John's Church, Davenport, Iowa, is chairman of the local planning committee. Ray Honeywell, right, pastor of First Church, Moline, Illinois, is the host. Davenport and Moline are separated only by the Mississippi River.

Program for E. V. Moorman School of Evangelistic Preaching

TUESDAY, April 11

All day — Registrations and assignments at First Methodist Church, Moline, Ill., Rev. Ray Honeywell, host pastor, and Rev. James R. Uhlinger, General Chairman.

6:00 P.M. — Banquet at Scottish Rite Cathedral, Moline, Ill., for Conference Secretaries of Evangelism. Speakers: Bishops Magee and Brashares.

WEDNESDAY, April 12

9:00 A.M. — Devotions
9:15 — "The Challenge of This Advance"—Dr. Jesse M. Bader
10:00 — "My Purpose Here"—Volunteered Statements from Guests
10:30 — "The Evangelistic Meeting"—Dr. Lawrence L. Lacour
11:00 — An Evangelistic Sermon—Bishop Roy H. Short

2:00 P.M. — "Personal Evangelistic Visiting"—Dr. Dawson C. Bryan
2:30 — "Evangelism for the Unchurched"—Dr. C. Lloyd Daugherty
A. Radio—Dr. Harry L. Williams
B. Schools, Clubs, Luncheon Meetings—Dr. Lacour
C. Shops, Streets, Jails—Dr. Harry Denman

THURSDAY, April 13—SATURDAY, April 15

9:00 A.M. — Devotions
9:15 — "Personal Evangelistic Visiting"—Dr. Bryan
9:45 — Reports, Discussion, Questions—Dr. Williams
10:30 — "The Evangelistic Meeting"—Dr. Lacour
11:00 — An Evangelistic Sermon—Bishop Short

SUNDAY, April 16

Church Assignments, Special Assignments, Personal Evangelistic Visiting

MONDAY, April 17 and TUESDAY, April 18

9:00 A.M. — Devotions
9:15 — "Building an Evangelistic Church . . ." ". . . With Devotional Literature"—Dr. J. Manning Potts
9:40 — ". . . With Evangelistic Literature"—Dr. George H. Jones
10:05 — Reports, Discussion, Questions—Dr. Daugherty
10:20 — "The Theology of Evangelism"—Dr. Edwin Lewis
11:00 — "Evangelistic Preaching"—Dr. G. Ray Jordan

WEDNESDAY, April 19

9:00 A.M. — Devotions
9:15 — "Building an Evangelistic Church . . ." ". . . With the Parish Cultivation Plan"—Mr. Harold L. Hermann
9:40 — ". . . By Shepherding the Converts"—Dr. G. Ernest Thomas
10:05 — Reports, Discussion, Questions—Dr. Daugherty
10:20 — "The Theology of Evangelism"—Dr. Lewis
11:00 — "Evangelistic Preaching"—Dr. Jordan

THURSDAY, April 20

9:00 A.M. — Devotions
9:15 — "Building an Evangelistic Church . . ." ". . . By Reclaiming the Inactive"—Dr. Thomas
9:40 — ". . . By Using Preaching Pictures"—Rev. Howard Ellis
10:05 — Reports, Discussion, Questions—Dr. Daugherty
10:20 — "The Theology of Evangelism"—Dr. Lewis
11:00 — "Evangelistic Preaching"—Dr. Jordan

FRIDAY, April 21

9:00 A.M. — Devotions
9:15 — "Building an Evangelistic Church . . ." ". . . By Transforming Consecration Into Service"—Dr. Thomas
9:40 — "Statement on E. V. Moorman School of Evangelistic Preaching"—Mrs. E. V. Moorman
10:05 — Reports, Discussion, Questions—Dr. Daugherty
10:20 — "The Theology of Evangelism"—Dr. Lewis
11:00 — "Evangelistic Preaching"—Dr. Jordan

SATURDAY, April 22

9:00 A.M. — Devotions
9:15 — "Building an Evangelistic Church . . ." ". . . By Using Preaching Pictures"—Mr. Ellis
9:40 — "The Evangelist and His Own Soul"—Bishop Ralph S. Cushman
10:05 — Reports, Questions, Discussion—Dr. Daugherty
10:20 — "The Theology of Evangelism"—Dr. Lewis
11:00 — "Evangelistic Preaching"—Dr. Jordan

SUNDAY, April 23

Church Assignment, Special Assignments, Personal Evangelistic Visiting

MONDAY, April 24 and TUESDAY, April 25

9:00 A.M. — Devotions, Speaker, Dr. George J. Creswell
9:45 — Reports, Questions, Discussion—Dr. Daugherty
10:15 — "The Spiritual Awakening"—Dr. Harry Denman
11:00 — An Evangelistic Sermon—Dr. J. W. Golden

WEDNESDAY, April 26

9:00 A.M. — Devotions—Speaker, Dr. Creswell
9:45 — Reports, Questions, Discussion—Dr. Daugherty
10:15 — "The Evangelist and His Own Soul"—Bishop Cushman
11:00 — "The Spiritual Awakening"—Dr. Denman

Bishop Broomfield

and

"The Wonderful Christ"

The General Board of Evangelism is keenly aware of the loss of Bishop John Calvin Broomfield to The Methodist Church. He was one of our outstanding evangelistic leaders and continued to preach vigorously in spite of the fact that he was "retired" in 1944.

One of Bishop Broomfield's outstanding sermons is "The Wonderful Christ," which is available in leaflet form from TIDINGS. It is an excellent message for the Easter season.

A high tribute to him and this message was paid by a St. Louis layman recently in a letter to TIDINGS. Guy C. Barkley, Jr., wrote, "Our beloved Bishop John Calvin Broomfield is now with his Lord. Perhaps the greatest sermon preached by Bishop Broomfield was 'The Wonderful Christ.'

"Kindly accept the advice of a Methodist layman and keep this sermon available in printed form for it is a bold declaration of the faith of one of God's 'chosen vessels' who served his generation not only in The Methodist Church but in other fields.

"Our Christian family throughout the world has lost a true soldier of Jesus Christ in the death of Bishop John Calvin Broomfield but his testimony lives. Your good ministry will help to keep that testimony before our friends in Christ."

Minimum Essentials of a

GOOD SERMON

By C. Lloyd Daughtery, Jr.,
Director of Pulpit and Pastoral Evangelism

FIRST of all, it should be a *sermon*. Not everything which preachers think are sermons are *really* sermons. A discourse is not a sermon; neither is an essay, nor an address, nor a philippic, nor a book review. They may be good. They may be witty and entertaining. They may be powerful and true. They may have their justified place somewhere and somehow in a full-rounded church program. But they are not necessarily sermons.

What Is a Sermon?

A sermon is a word from God, delivered through one of His ambassadors, to some of His children, because it is important and urgent for them to have that word and to do something about it. If what purports to be a discourse, or an address, or a philippic, fulfills these requirements, then it has been transformed into a sermon. If what purports to be a sermon does not fulfill these requirements, then it is not what it was intended to be.

Homiletic experts may prefer a different form for the definition, but there is not likely to be disagreement with the basic thought. What that "word from God" may be or how it is received is not our immediate concern. But that it be a "word from God" we do insist. Who commissioned the "ambassador," and how, may be important matters on which there are different opinions, not all of equal weight, but more important is that *somehow* God has commissioned the spokesman as *His* ambassador. A sermon may be more than this definition includes, but it must be at least this much.

Of course not every sermon is a good sermon; not even when it is prepared and delivered by one of great reputation as a preacher. Some of the greatest sermonic failures have been delivered by men who have been the instruments for the greatest sermonic successes—although what constitutes "failure" or "success" is as much a matter for deep thought here as anywhere else in life.

Two Qualities of a Good Sermon

It would seem that a "good" sermon must have at least two qualities. First, it must "preach the word" that God has given His ambassador to preach. Too often an enticing oblique thought will lead a sermon completely off the subject of "the word" and get the ambassador so involved or so far afield that he never gets back to his sole excuse for occupying the pulpit, namely, to *deliver* "the word"! Sometimes a congregation's smiling response to a bit of humor may encourage a man to seek the quick, but cheap, reward of approval as an "entertaining" speaker. He may forget that he is preaching not to entertain the people, but to deliver to them an important and urgent word from God.

Even more alluring is the expression of some present, popular concern of the community; for there are few pleasures more ecstatic that come to one who is a community leader for some great cause. But even so, the ambassador is not commissioned by the people to speak the word that the people want to hear. He is commissioned by God to speak the word that is important and urgent for His children to hear and to

Now it may well be that the word from God *is* a subject of great popularity or concern in the community. It may well be that God *does* want that preacher to be a leader of a great cause in that community. And it may well be that that man is blessed with the rare and precious talent of being able to deliver the word and to supply the leadership with winsomeness and brilliance and wit. But the test of a "good sermon" is not so much in terms of these arts and skills, however desirable, but on whether or not the ambassador delivers "the word from God" entrusted to him.

Sermons Must Be Clear

The second of the qualities which a "good" sermon must have is clarity. The point of the sermon must not be hidden under a bushel. It must be lifted up and seen and understood for what it is. Could it be that preachers take this matter so much for granted that they sometimes forget how easy it is for them to use a vocabulary which may be second nature to them but practically a foreign tongue to the layman in the pew?

Recently a very fine sermon was being delivered by a very fine and forceful preacher. At least it was a fine sermon until he got to the crux of the matter. His whole sermon was driving magnificently toward "extending the invitation" to those who were not Christians to "accept Christ" at once into their lives. Now there is hardly any Christian, and certainly no preacher worthy of the name, who would not know exactly what the preacher was talking about. But the point of the sermon was not directed to preachers nor to Christians, but to those who were *not* Christians. And the vast majority on non-Christians present either didn't know what he meant when he said "accept Christ" or they didn't know how to go about it—and *he didn't make it clear!*

They Missed the Boat

There were people there who had run (spiritually speaking) patiently, expectantly, even joyfully to catch the ferryboat into the Kingdom only to discover that the captain of the boat didn't get close enough to the dock for the people to get aboard. They were there on time. They had the price in their hand. They knew the boat was headed for the destination they desired. There was plenty of room for them aboard. The captain was friendly and seemingly eager for them to get aboard. But he didn't get the boat close enough to the people to do them any good. So when the service was over he sailed away discouraged, without one new passenger. And the people stood on the dock discouraged because somehow they hadn't made it. How often people are willing to run after that same boat and captain and repeat the same experience is a matter for serious thought.

Methodist Chaplain Serves Iwo Jima

Chaplain Rowland J. Martin of the United States Air Force has been making regular visits to Iwo Jima to help meet the spiritual needs of American military personnel stationed there. A member of the Montana Conference, Chaplain Martin is stationed with the Far East Air Material Command and travels 707 miles to this outpost. When he went to Iwo Jima, December 22, he made the pictures shown here.

Above, Chaplain Martin gives a copy of THE UPPER ROOM to Private First Class Haney. Upper left, the Chaplain takes a ride in a jeep with Mt. Suribachi center background two miles away. It is 550 feet in height. Left, Japanese pill boxes which were wrecked in the vicious fighting that took place on this island a few years ago.

Top, interior of the Iwo Jima chapel, showing the worship center. Left, a front view of the chapel with the cross, a symbol of faith to America's young men in this lonely part of the world.

For Lenten Reading and Meditation

NEW

Great Moments in the Life of Christ

BY CHARLES M. LAYMON

Foreword by Bishop Paul B. Kern

A series of fourteen devotional studies in the life of Christ based upon Mark's Gospel. Here in bold relief are the great moments of decision in the life of our Lord presented in a manner particularly fitting for use in the Lent and Easter season. It can be used for individual reading and devotion and is especially valuable as the basis for discussion in prayer meetings, women's groups, or youth assemblies. Those young in the Christian faith will find it particularly rewarding if they will use it to become acquainted with the life and thought of Jesus. 32 pages. Attractive cover. Price, 15 cents. Eight copies, $1.00.

LAWS OF THE SPIRITUAL LIFE. This book was written specifically to meet a need for Lenten Reading. Charles E. Schofield points out that there are laws that govern our spiritual life just as there are laws that govern our physical world. Among them are the law of the Open Mind, the law of Supply and Demand, the law of the Expectant Spirit, the law of Prayer, the Law of Guidance. *Single copy, 35 cents; three copies, $1.00.*

●

A POCKET PRAYER BOOK. A delightful book of scripture, quotations, prayers and more than a score of the poems by Ralph Spaulding Cushman. Here are many gems you will want to commit to memory. This beautifully bound vest-pocket book is a pleasure to own, a joy to give. *Single copy, 35 cents; three copies, $1.00.*

●

THE POCKET BOOK OF FAITH. A companion book to the above with scripture, prayers, quotations and poems by Bishop Cushman, all emphasizing faith. Like its companion book it has 144 pages and is attractively printed and bound. A gift favorite as well as a book to carry with you in pocket or purse. *Single copy, 35 cents; three copies, $1.00.*

●

THE UPPER ROOM PRAYER SERIES. Six helpful booklets by Frank Laubach, Stanley Jones, George Buttrick, Andrew Blackwood, Georgia Harkness, and Rollin Walker. *Complete set of six booklets, 50 cents; single copies, 10 cents each.*

THE WAY OF LIFE. This is the Sermon on the Mount printed in present-day style but following the familiar and stately King James Version. This attractive booklet with two-color cover and a picture of the Teaching Christ by Warner Sallman will find many uses in your church. *Single copy, 10 cents; twelve copies, $1.00; one hundred or more copies, 6 cents each.*

●

CHRISTIAN NURTURE IN THE HOME. The reasons and the urgency for the home again to be set up as the center of training in morals and in things of the spirit is pointed out quite graphically by Bishop Charles Selecman. That Christian nurture is not optional for parents, that parents have a responsibility to lead their children to Christ, is shown most effectively. *Single copy, 25 cents; twelve copies, $2.50.*

●

THE UPPER ROOM COMFORT SERIES. Six booklets designed to meet the specific needs of Christians as they face the sorrows and problems of life written by Grace Noll Crowell, Stanley Jones, Leslie Weatherhead, W. A. Smart, John Buchanan and Robert E. Speer. *Complete set of six booklets, 50 cents; single booklets, 10 cents each.*

●

THE UPPER ROOM BIBLE SERIES. Four booklets each developing thirteen highlight passages of a New Testament book from the devotional point of view. Here is a devotional approach to the Gospel of John, Hebrews, Acts, and First Corinthians. *Complete set of four booklets, 50¢. Single booklets, 15¢.*

Order from the Upper Room

Happiness Is HOME *Made*

The Upper Room Family Week Radio Series for 1950

FOR BROADCAST MAY 8-13

During Christian Family Week

For the fourth consecutive year THE UPPER ROOM makes a superlative broadcast series available. This series of six fifteen-minute transcriptions is free of charge to religious or civic sponsors and to radio stations as public service broadcasts. Each program contains two fadeback spots for use of local sponsor.

The Record

1947
So You Want to Stay Married
397 Stations

1948
Families Need Parents
784 Stations

1949
All Good Things Begin at Home
1,208 Stations

All of the above are still available for radio broadcast, or may be secured by your church for use as an audio aid.

Emphasizing the
Christian Family Week Theme
GOD WORKS THROUGH HOMES

"Happiness Is HOME Made"

What the Local Pastor Can Do

Your church, your church federation, the P.T.A. or other group may sponsor the broadcast on your local radio station. Arrange for the time with the station and apply for the transcriptions.

Your radio station can broadcast the series without sponsorship if it wishes as a public service feature for Family Week. Ask your local radio station to use this program.

Help promote a listening audience by announcements and publicity.

"Happiness is HOME made"
Written and Produced by

BEV DEAN
Independent Religious Radio Producer
Former I.C.R.E. Radio Counselor

Six Dramatic Episodes

Until Death Do Us Part
Awaiting the New Arrival
Be Not Afraid
The Family Faces the World
Blessed Are They That Mourn
Peace of Mind

If your church or some other group in your community is to broadcast this series, make application early. For application forms and for further information write

The Upper Room Radio Parish

1908 Grand Ave. Harry L. Williams, Director **Nashville 4, Tenn.**

The BEST of all Professions

By J. H. Danner, Pastor
Duncan Memorial Methodist Church
Georgetown, South Carolina

JOHN HALL once said, "The minister must be a live man, a real man, a simple man, great in love, great in his life and work, great in simplicity, and great in his gentleness."

Newton said, "Preaching is the worst of all trades, but the BEST of all professions." Phillips Brooks said, "Preaching is the communication of truth through personality." Who then is a good preacher?

The writer's personality is not apparent in the essay or poem he writes. In the lecture the SUBJECT dominates everything; but in the sermon the man speaking is so central and potent that, in a certain sense, the sermon is the man of God.

Preaching is a personal message. Preaching is not only an art, it is an incarnation. One of the chief factors in preaching is the personality of the preacher. His passion, his personality, his preaching, his testimony, are all wrapped up in that one word—PERSONALITY. "Preaching is communication of truth through personality."

The purpose of preaching is to persuade people to put into action the message of the "good news" of the gospel. The church can not maintain worship or work without preaching. The church should always seek to discern the difference between professional and prophetic preaching. To talk eloquently *of* God is professional; to talk *from* God is prophetic. All preachers fall into one of these two classes. One brings food to the soul, the other makes a disturbance.

SOME PREREQUISITES OF A GOOD MINISTER

Training

The great Christian leaders of past centuries have been trained men. They have been chosen and called by God because of certain qualifications, and certain powers of leadership. Good examples of such trained men can be found.

Moses was trained in all the learning of Egypt, and when God wanted a leader to deliver Israel, He laid his hand upon Moses and called him to that task, because he was the best-trained man on earth at that time.

When God looked earth over for a heavy-weight champion to lead the forces of the early church, he met Saul on the road to Tarsus and commissioned him to "Go."

When God needed a man, a big man for a big task in a daring and trying hour, He laid his hand upon John Wesley, the greatest brain, and best-trained man of that hour. God warmed his heart, opened his eyes, and commissioned him to the task.

Moses was taught first at the knee of his mother; Paul was taught at the feet of Gamaliel; John Wesley was taught at the knee of his mother—and God used them all. The preacher may get his training in the home, in the college, in the school of religion, or in the school of experience, but he must have training.

We have heard it said that no Church can rise to higher effectiveness and spiritual power than the theological schools which train its preachers and teachers.

Theology

The young preacher will always preach the things he has been taught. Therefore his theology colors all of his preaching and work. What he believes determines what he is.

John Wesley never attended the schools of the prophets, the divinity school, or the school of religion, as we call them these days. Yet John Wesley was a theologian of the finest and highest type. He was scriptural, reasonable, logical, homiletical, and practical in all of his thinking and preaching. Wesley did not get a new theology at Aldersgate, he got his old theology set on fire.

The successful preacher must be a clear, logical, and scriptural thinker in the field of theology if he expects to win. Good theology is but the systematic statement of the comprehensive truth of the "good news" as taught in the Bible. We can no more have exact religious thinking without theology than we can have exact astronomy without mathematics, or exact iron-making without chemistry. Theology is but a science of mind applied to God. As schools change, theology must necessarily change. Truth is everlasting, but our ideas of truth are not. Theology is but our ideas of truth, classified and arranged. A man must have a

In his seventh year as pastor of Duncan Memorial Church, Georgetown, South Carolina, J. H. Danner has led his congregation in doubling its membership during this period. His church is now constructing a new educational building to take care of a Sunday school which has grown from 173 to 350. Dr. Danner has had the unusual experience of receiving more than 1,000 members into two different churches, one in Charleston, and one in Florence, South Carolina.

stout digestion to feed upon some theology: no sap, no sweetness, no life, but all stern accuracy and fleshless definition, proclaimed without tenderness and argued without affection.

Personally, I can reduce all of my own theology to this plain statement, "I believe that Jesus Christ came into the world to save sinners, that he can save all to the utmost and keep them saved against the day of judgment. Amen."

Our fathers believed and preached that man was in desperate need of God, but all too much of our modern preaching leaves the impression that God is in desperate need of man. Our fathers had what they called "A passion for souls." I am afraid we are shifting from passion to profession. Feasting has taken the place of fasting, and play has taken the place of prayer.

Tasks

A HOLY TASK

It is a holy task to administer the sacraments of the Church, to preach the Gospel of Christ, to point sinners to the Lamb of God that taketh away the sins of the world, to bury the dead and marry the living, to lift the fallen, and cheer the faint.

A HARD TASK

It is no easy task to try to minister to several hundred people, all with different ideas of what the minister should be, do and say. No two agree on all the things they expect of him. No preacher can "ring the bell" with everyone, every time he preaches. He must keep everyone coming back, if possible.

He will find it hard to do all that is expected of him in the 25 to 30 minutes he has to preach to his people. Only 30 minutes to lift the fallen, to cheer the faint, to encourage the discouraged, to lift up Jesus Christ, the Redeemer! Let us preach like an ambassador of high heaven, or preach not at all. Surely this is a HARD TASK.

A HEARTENING TASK

The promise is, "If God be for us, who can be against us?"

The devil is on the road to an everlasting, overwhelming defeat, but he has never run up the white flag nor declared an armistice. We know the Lion of the tribe of Judah has licked the devil on every battlefield since he came up from Bozrah, traveling in the greatness of his strength, mighty to save. "As captain of the host of the Lord am I now come" is his promise to every soldier of the cross. Surely the minister's task is a heartening one.

A HELPFUL TASK

"They brought one unto Him who was borne of four" helpers. In this incident we find (1) the helpless, the man they brought; (2) the helpers, those who brought him; (3) the hinderers, those who were in the way when they got there; (4) the healer, Jesus Himself; and (5) the helped, the man they brought. The minister must ever be a helper. Shakespeare said, " 'Tis not enough to help the feeble up, but to support them after."

If you aren't using March 12-16, by all means, use another week before Easter.

Make Your Visitation Evangelism Week Effective

With the visitation evangelism package

These packages are put up, according to the size of the churches, and contain the recommended materials and quantities for a visitation evangelism week. Included are these items:

Prospect and Assignment cards
Visitation Agreement cards
Record of Commitment folders
Record of Commitment cards
Review Sets (four pieces to set) for Visitors
Guidance Folders for New Members
Assimilating New Members folders
Assignment and Report Envelopes

Order according to number of active members, to nearest 100. See TIDINGS Order Blank.

Temptations

As much as folk seem to forget it, ministers are human and can be tempted as other men. In fact, probably no one is exposed to more temptations than the minister. Even "Jesus was tempted in all points like as we are, yet without sin."

I believe that covetousness is the minister's greatest temptation and sin. There are a number of things a minister may covet to his own undoing and failure.

POPULARITY

We all feel that popularity is power. Yet Jesus said, "Woe unto you when all men speak well of you." For popularity's sake the minister may shave the corners, put on the soft pedal against some popular sin when God said, "Cry aloud and spare not." He may refuse to preach ALL the truth. Daniel, John the Baptist, Jesus, Paul, John Wesley and many others did not compromise in order to be popular. Blessed is that minister who can lay his popularity on the altar and leave it there.

PLACE

He may be more interested in *where* he serves than *how*. "Grant that we may sit on the right hand and on the left hand" in the highest place of honor. I think Jesus said, "Young gentlemen, I am sorry but the sitting jobs and light work are all out; I am not looking for sitters but servers. If you want to serve, I can use you." Jesus had no place pride, no race pride, and no grace pride. He said, "He that would be greatest among you, let him be servant of all." Not many ministers are asking for such an appointment.

POWER

The minister may want power for power's sake, for what it brings him, for what he can do for his friends, and to his enemies. Jesus never sought such power. He was so busy lifting that He never had time for striking back.

MORE PAY

He knows he is a good preacher in the Conference and should have the biggest pay. He too often forgets to tithe when he gets his salary raised. There should not be too much connection between salary and salvation.

Temper

Nothing can add more to, or subtract more from, a preacher's influence than his temper. It can either make or break him. Addison very aptly said, "A cheerful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured. It will lighten sickness, poverty and affliction; convert ignorance into an amiable simplicity, and render deformity itself agreeable."

But I say unto you, when the minister gives way to a

bad temper and blows up, he "lets himself down." If he flies off the handle and gives his congregation, his wife, or his friend a piece of his mind he will have no peace of mind left until he makes an apology. A good minister should conduct himself, and so control his temper, that an apology will never be necessary.

Tact

Outside of his spiritual contact with divine power, tact means more to the minister than any other one thing. Tact teaches one when to be silent, when to speak and how to speak. Tact will help the minister to be sympathetic without compromise, to be brave without being unkind, to be studious without becoming bookish, to be positive without being dictatorial, and to be impartial and show kindness to all. (Lord, help us to be tactful and get by without a choir row, or any other kind of row!)

Time

Every minister should budget his time. These suggestions might help: Have a time and place to read your Bible and a time to pray, a time to visit, and even a time to rest. The siesta has its place in the minister's life. A little recreation is needed, too. If possible, choose some recreation that will help physically, mentally, and spiritually.

But with it all, let the minister remember that time can never be redeemed. Horace Mann said, "Lost, yesterday, somewhere between sunrise and sunset, two golden hours, each with sixty golden minutes. No reward is offered, for they are gone forever."

We might drop a hint here not to take up too much time with the sermon. Short sermons often make long friends.

Troubles

FINANCIAL TROUBLE

Some may say, "Our pastor is a good man, but he is a poor financier." Well, he may be, but I am frank to say that I know of no other set of men who has done so much with so little. The minister must eat, dress his family, furnish a car, give to all the beggars that pass by, take the lead in giving to the church, educate his children, etc., on less money than most professional and public men receive. Some say money talks. All it ever said to me was, "Goodbye, preacher."

Samuel Wesley went to jail twice for his debts. If he were living today and had 19 children, he would stay in jail for his grocery bill. We will all agree that the minister must be absolutely honest. So he will just have to cut his garment according to the cloth he has on hand.

He may be misunderstood, misquoted, and misinterpreted. The minister's motive may be perfect while his method is miserable; however, the public would be more charitable if it knew the facts in the case.

CHERISHED PLANS MAY FAIL

A minister may work and pray and plan, only to have some official or member who was born in the objective case block all that stands for progress and all that the minister has done. How trying this is to the soul of the progressive minister!

To see his members drift away and become inactive breaks the minister's heart. If it breaks the heart of a parent to see a child drift away from his parental training, what must be the pain of the minister who carries his people in his heart to see them drift away from the church and from God?

Triumphs

Jesus said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Blessed is the minister that knows how to turn his trials into triumphs, his bitter into sweet, his defeat into victory. He can keep his soul warm in a cold church.

IN FAITH

Paul tells us, "Faith is the substance of things hoped for, the evidence of things not seen." "Faith is the victory that overcometh the world." "O for a faith that will not fail, though pressed by every foe." Faith is a higher faculty than reason. Faith is obedience, not complacence. The victorious minister has a faith that lifts the sacrifice to heaven.

IN SERVICE

Consecrated, sacrificial service always triumphs. The minister gets his highest joy out of comforting the sorrowing, lifting the fallen, healing the hurt of a brokenhearted world, being a friend to the friendless, leading into the light those who walk in darkness, and introducing to Christ those who are strangers to Him. "They that turn many to righteousness, shall shine as the stars forever."

IN OLD AGE

The sacrificial minister comes to the end of the way with a glorious past, a triumphant present, and a bright and expectant future. He has refused to give up the future for the present.

As he sits amidst the increasing shadows of the lengthening years, and takes a retrospective view over the long hard years of the past, the battles he has fought, and the victories he has won, he breaks forth into singing:

> Through many dangers, toils and snares
> I have already come,
> 'Tis grace hath brought me safe thus far,
> And grace will lead me home.

John Wesley came to this triumphant hour saying, "The best of all, God is with us." D. L. Moody said in this hour, "This cannot be death; this is my coronation day."

Hallelujah!

For Honor Roll

NOTIFY SHEPHERDS

PASTORS—If you reach your evangelistic goal of "1 for 14" during National Week of Visitation Evangelism or complete it by that week, write SHEPHERDS magazine immediately.

DISTRICT SUPERINTENDENTS—If your district reaches the "1 for 14" goal during National Week of Visitation Evangelism or completes it by that week, write SHEPHERDS magazine immediately.

We will publish an Evangelistic Honor Roll of charges and districts who made their goals during that week (March 12-19). The goal is one new member on confession of faith for every fourteen active members of your church (or churches). This includes those received from preparatory membership and from other denominations.

Let's Get Acquainted

EDWIN MERRIMAN FAMILY, CHURCH MEMBERS, INTRODUCED

Family Has Daily Devotional

Nomination for one of the best-looking families in First Methodist church could probably go to the Edwin Merrimans—two beautiful ladies and two handsome men.

Like a good many other men, Edwin met his beautiful wife at college—the University of Texas. It was in Austin in 1933 that Elsie Sledek, a Czechoslovakian beauty from Corpus Christi, became Mrs. Merriman.

It was back in Throckmorton soon after that Mrs. Merriman joined the Methodist church. Edwin had joined the church in his boyhood.

The Merrimans have two children, Zoe, 15 years old and Larry, 12 years old. Zoe, an image of her mother, puts most of her interest in "Punkin," her horse. Other than that, ballet and piano get special attention. She is a sophomore in high school.

Larry is a typical boy. He likes sports. Right now it's basketball. He is going out for basketball at J. T. Hutchinson Junior High School. Larry also studies piano and likes to sing. He is in the intermediate department of Sunday school.

The whole family takes an active part in church work. Mrs. Merriman is secretary of the Woman's Society of Christian Service and treasurer of her circle. He is president of their Sunday school class and a member of the Board of Stewards. He is also secretary-treasurer of the Lions Club.

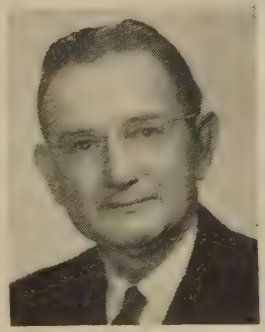
A typical day at the Merriman home begins with a family devotional at the breakfast table built around the UPPER ROOM. Then Larry asks a blessing that is worthy of being passed on.

"For flowers that give us beauty,
For food that gives us strength,
For fellowship that gives us courage
And for faith that gives us God—
Father, we thank Thee. Amen."

A GOOD EXAMPLE

First Methodist Church, Lubbock, Texas, is doing an excellent job of encouraging daily devotions in its membership of 3,900. Its chief instrument of promotion is a 4-page weekly newspaper, *First Methodist News*.

A recent issue carried pictures and stories of two prominent families of the church holding daily devotions. The pictures and the stories are reproduced here.



H. I. Robinson, pastor of the progressive First Methodist Church, Lubbock, Texas, which is promoting daily devotions among its members.

Let's Get Acquainted

MAGEE FAMILY TYPICAL EXAMPLE OF METHODISM IN PRACTICE

Family Devotional Every Morning

The Lawrence Magee family of 1515 Fifteenth is an excellent example of a truly Christian group. The Magees have one son, Stephen, six years old.

As simple proof that an altar can be anywhere a worship is conducted, the Magee family begins each new day with a family worship in their living room. As they sit together in the early hours, Mr. Magee reads aloud the daily devotional from the UPPER ROOM.

Mr. Magee likes to call himself a native Lubbockite. He moved here in 1926 from Quannah. He graduated from Lubbock High School in 1928 and received a degree in electrical engineering from Texas Tech.

Magee united with the Methodist church in Quannah in 1949. "Dr. O. P. Clark, now district superintendent of the Sweetwater district, was our pastor then," Magee recalls.

Magee married Miss Edna Brock of Brownfield in 1942. Mrs. Magee joined the Methodist church at Brownfield when she was eight years old.

The Magees have little trouble finding a place to work in the church. Mrs. Magee has just completed service as superintendent of the Two-Year-Old department. Mr. Magee has taught in the Senior High department. He is a member of the Horn Bible class.

During the war Magee was on the engineering staff of the Boeing Aircraft corporation at Wichita, Kansas. He is now engaged in engineering work with the Texas Highway department.

Prayer . . .

As Preparation for the Revival

The Second Article in a Series by W. A. Tyson, Pastor, Crawford Street Church, Vicksburg, Mississippi

FOR many years evangelists, pastors, and good Christians generally have said that "A revival can not be worked up, but it can be prayed down." That is a loose statement. Every revival in all of the history of the Christian Church included the prodigious labors of those interested. Success is not achieved anywhere without careful planning and hard work; success in soul winning is not an exception. However, it is the dependence upon God on the part of the evangelist, the pastor, and the worker which brings success for the hard work expended. Faith and prayer are the dynamics of work.

Human contact is valuable; the more of it you can get, and the more personal it is, the better will be the preparation for the revival. It will cause people to be ready for the evangelist and it will bring an air of expectancy. Those with faith, enthusiasm and expectancy will communicate their feelings to others, so that the feeling will spread through the church and through the community.

The pastor may believe in much fervent prayer and much wise action, and at the same time he may have an inactive church, which he wants to wake up. He hopes that the revival will not only reach sinners, but that it will awaken his church. One very effective way to do this it to have a prayer meeting in every home in the membership the week before the revival starts.

Before we tell you how it can be done, let it be said that it requires Christian bravery, faith in God, and faith in man. A great amount of planning is necessary; careful attention must be given to details. Here is the plan, tried with success at the First Methodist Church, LaGrange, Georgia, at the First Methodist Church in Tupelo, Mississippi, at the Central Methodist Church in Meridian, Mississippi, and at the Crawford Street Methodist Church in Vicksburg, Mississippi.

The law of The Methodist Church says that one of the duties of the pastor is to appoint prayer meetings and leaders for the same (1948 *Discipline*, ¶¶ 352-7). Therefore let him appoint the place, the time, and the leader for every home in his congregation where he has one or more members, arranging the homes in groups of five families each, where possible, taking care to let it be known that the law of the church gives him the right to make such an appointment.

An instruction sheet containing the names of the leaders and the homes for the entire membership is to be mailed to each person. The person's duty and name are underlined in red, with a red check mark in the margin, for each one to whom the instructions are sent. This calls attention to his own place and it lets him see what others are doing.

The Instruction Sheet

The following is a copy of the instruction sheet used at Crawford Street, Vicksburg, Mississippi (In the printing or mimeographing, the heading is properly displayed):

Home Altars, or Daily Prayer Meetings
IN PREPARATION FOR OUR REVIVAL
Monday, April 4, through Friday, April 8
EACH NIGHT AT 7:00 P.M.

Your name is underlined in red, or your home is underlined in red.

The pastor had to assign a Prayer Meeting to every possible home in preparation for our revival. The homes are arranged in groups of five and they are grouped close together. He appointed leaders, selected suitable Scripture readings and made a suggested program. Some homes and some people are not assigned. They are reserves, to use when an emergency arises. Let them go to prayer meetings in the home nearest to them, and let them respond to any call for help. This list shows homes near you; it also shows your group; it shows the leaders also.

Where possible only five families are assigned to a group. Small groups will be more devotional and sincere than large ones. A small group can be accommodated better than a large one.

Only a few will refuse. Some of the refusals will be due to sickness, some to other good reasons. If there is any reason why you cannot do what is asked, please let us know.

Errors will creep in. Someone will be left out, because of oversight, or carelessness. (We are only human.) If that someone is you, do not fail to go to prayer meetings near you. Be sure to seek and get your blessing.

Strangers, newcomers, non-members, anyone who is your neighbor, friend, or acquaintance may be invited to your prayer meeting or to go with you.

The object, the sincere desire, of your Committee on Membership and Evangelism is to have a prayer meeting in every home in our membership. That means a huge task—greater than we are able to perform if we were compelled to interview you. It would require more than 1,400 telephone calls to tell you about it; the busy signals and other reasons would add several hundred more calls —a possible 2,000 total, an impossible task. Also, a few of our members would talk us out of it. When anyone sees the names of others he will say: "If they can, I can too; I'll do my best." Thus both home and leader will be blessed.

Accommodations, such as chairs and size of room, will be small at some places. Our city is crowded into cramped quarters. You are not to entertain or to be entertained.

This is not a social affair. BE ON TIME. Stand up, if necessary. You are there only a few minutes.

The host or hostess will please phone all in his or her group to remind them of the meeting. Get a substitute home, if you cannot have the prayer meeting. Go ahead even if only one person comes.

The leader does nothing but say what comes next, when the group has assembled. When necessary, the leader gets his own substitute. Call the church in an emergency.

Program: No songs, no address; it is a prayer meeting. Here is what to do (10 or 15 minutes):

1. Stand for a moment of silent prayer. 2. The Lord's Prayer said by all. 3. Read the Scripture. 4. Start at leader's right; everyone prays a sentence—not a long prayer—closing with the leader. 5. Announce place and leader for next day, then go home.

In order to direct your desires and to help you, here are some

Suggested Sentence Prayers:

"O Lord, pardon our sins and give us all clean hearts."

"Bless our revival; help it to reach and win many hearts."

"Help the minister to preach sermons that will reach the heart."

"Bless each service and give us a real revival."

"Send a revival upon us; begin it in our hearts tonight."

"Bless our young folks and call some of them to preach."

"Put it into the hearts of our people to attend the revival."

Suggested Scripture Readings:

Monday—April 4: Psalm 51:1-10; Luke 3:6-14.
Tuesday—April 5: John 3:1-21; Luke 5:12-15.
Wednesday—April 6: Matthew 9:9-12; Luke 7:1-10.
Thursday—April 7: Mark 5:1-20; John 8:2-11.
Friday—April 8: John 4:46-54; Luke 7:36-50.

You may read only one passage, or you may read more; you may choose another passage if you wish.

It Requires Lots of Nerve

The membership, divided into groups of five families each, had each family as host for one night and each family to lead for one night, but not on the same night when acting as host.

In a membership of 700 families there were some who could not have the meeting. Sickness, business, absence from the city, and many other reasons prevented those who could not follow through with the program. A few were indifferent; a few really objected; not more than one per cent was ugly. When anyone signified any unwillingness, he was courteously relieved, and the way was left open for future contact. The total number of prayer meetings was close to 600; the combined attendance for five days was well above 3,000, with many people praying in public for the first time. Such a group of prayer meetings was a revival in itself.

Again we say it requires lots of nerve, lots of faith in God and humanity, and all the analytical judgment that can be summoned to the aid of any pastor who embarks on such a course. Very few churches will refuse such a program. Nearly all of them will accept it, make it succeed and repeat the program, if the approach has been wisely made.

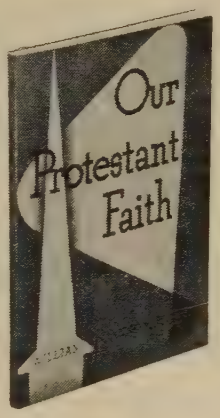
The evangelist, the propositions, the message, and the assimilation of new members will receive treatment in a later issue of SHEPHERDS.

A PRIMER OF PRAYER

by Charles M. Laymon

- A readable book good for every young person and adult.
- A practical book dealing with the questions most frequently asked concerning prayer.

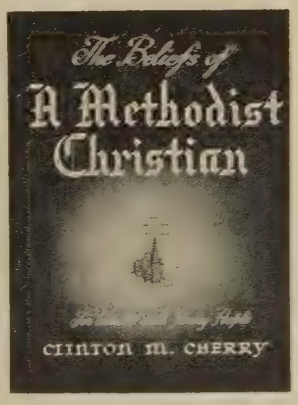
35¢ each; 3 for $1



by Dr. William R. Cannon of Emory University, Ga.

A book that is Written for Laymen

35¢ each; 12 for $3



by Dr. Clinton M. Cherry Pastor, Ardmore, Pa.

To help the Methodist Christian know better what he does believe.

35¢ each; 10 for $3

TIDINGS, 1908 Grand, Nashville 4, Tenn.

Regional Schools of Evangelism

The first School of Evangelism ever attempted by the West Wisconsin Conference was held during the fall at Wesley Church, La Crosse. Approximately 45 attended the school which was sponsored by the Conference Board of Evangelism under the leadership of Albert E. Weittenhiler, secretary. P. Raymond Powers of Akron, Ohio, preached each night. All the Methodist churches of La Crosse, Onalaska, Sparta, Tomah, and Soldiers Grove cooperated in the visitation which was carried on in the afternoons and evenings. Much of the credit for promotion goes to Paul White, superintendent of the Central district.

Leaders of the Conference are: front row, right to left, Archie Henry, superintendent of the Northern district; Paul White; W. Ross Conner, superintendent of the Southern district; P. R. Powers; Mrs. Powers; Ernest E. Clarke, chairman, Board of Evangelism; and A. E. Weittenhiler.

Approximately 150 ministers from the Central Texas, North Texas, Northwest Texas, and Southwest Texas Conferences attended the School of Evangelism recently at Arlington. Visitation was carried on in the Ft. Worth-Dallas area. Dr. Dawson Bryan of the General Board of Evangelism addressed the group each morning and Bishop William C. Martin brought the daily devotional. Approximately 1,200 decisions for Christ and His Church were made as a result of the visitation. John Wesley Ford was the host pastor.

Participating in the Oklahoma School of Evangelism were these pastors. Dr. Dawson C. Bryan, front row, center, directed the school. Story of this school appears at right.

600 COMMITMENTS AT

Tulsa School of Evangelism

by LeRoy Sewell

THE Visitation Evangelism method again proved that it gets results. In the school directed by Dr. Dawson Bryan for the Oklahoma Methodist pastors, held in Boston Avenue Church, Tulsa, over 600 commitments were received during the four-day training period. As usual, nearly half of the commitments were new Methodists, joining The Methodist Church by profession of faith or from some other denomination.

The school was held for two purposes: to train pastors so that they, in turn, could train other pastors in the visitation evangelism method, and for the Tulsa District to engage in the regular fall ingathering. When the district asked Dr. Bryan to come and lead the evangelism program, he agreed provided certain conditions be met. The conditions were that the school be more than a district program; that the East and West Oklahoma Conference Secretaries of Evangelism make this a definite phase of the total Conference evangelistic program; that Bishop W. Angie Smith approve the program for the purpose of training pastors in the techniques of training other pastors in the method; and that the districts of the two Conferences each send two representatives to receive the training. Agreement was reached on all of this.

Dr. Bryan is endeavoring to train 1,000 ministers in the United States so that they, in turn, may train the major portion of the 23,000 other ministers who serve as pastors. He reasons that with such a large number of pastors trained we may expect to train half a million Methodist laymen in the method of personal and visitation evangelism. With 500,000 trained laymen it will be possible to attain the goal of 2,000,000 new Methodists in the present quadrennium. Dr. Bryan reports that more than half of the 1,000 ministers have already been trained.

Those he trained in the Tulsa District school are from almost all the districts of the West and East Oklahoma Conferences, and include: A. L. Oliver, Burney C. Cope, LeRoy Sewell, G. E. Elwick, B. W. Wilkins, William Howard Wheat, Griffin Hamilton, Herman C. Ging, Ray W. Menard, Henry M. Scaggs, R. Jack Featherston, L. E. Vandiver, Hugh H. Harrison, O. L. Peek, Nelson C. Galloway, Lyman Eggner, Joe E. Bowers, Harvey Human, John R. Webb, J. C. Harris, Lloyd McNeil, Douglas Fleming, LeRoy Massengale, Leonard Cronin.

These men were trained in a special afternoon session which included discussion of types of training schools; the use of literature and the new materials, such as the Turn Over Charts; and their function as directors of training schools. Each evening these men served as Directors of training schools in local churches of the Tulsa District and churches near Tulsa, but outside the district.

Tulsa District churches which participated in the training schools were: Boston Avenue, Bruner Hill, Centenary, Epworth, First-Tulsa, Lake Station, Parkview, Rose Hill, St. Luke's, St. Paul's, Trinity, University, Collinsville, Okmulgee-First, Sapulpa-First, and Sand Springs. Churches outside of the district were Bristow, Claremore, Ridgecrest-Muskogee, Trinity-Muskogee and St. Paul's-Muskogee. Complete final figures for the work of these churches and their pastors and directors are not available but the totals are more than is indicated in this table:

Number of interviews	1,127
Number received on Profession	226
Number Certificate of Transfer	238
Total Commitments (includes some not listed in above totals)	534

When total figures for the four nights are available it will be clearly evident that 600 or more commitments were received during the week.

One of the most interesting events of the week was the doubling of the membership of the new Muskogee church, Ridgecrest, by the work of visitation evangelism teams in that new parish. At the beginning of the week of effort, the total membership was 30. Before the week ended it had more than doubled in membership, having received commitments from 34 persons. Dr. Bryan observed that through the use of visitation evangelism a new church can be given a good start. One week of visitation evangelism will bring in as many new members as would ordinarily join in a year.

Leaders in producing the many materials which come from The Methodist Publishing House are pictured here as they attended a recent production clinic in Nashville. Left to right, front row: Lewis Akin, offset; W. J. Vaughn, purchasing; E. F. Waters, production; S. P. Bradshaw, plant superintendent; T. L. Clark, production; Ernest Clemens, pressroom (now retired). Second row: Ed Develin, P. R. Russell, methods; R. L. Blanton, bindery; Walter R. Bosworth, methods; Hobart McClurkan, job press; Vincent McMurry, composing room. Third row: Lytle Ray, stock room; J. F. Luton, mailing room; Harry Hill, bindery; Rufus R. Condra, mailing room; Alfred Andrews, composing room; Fred T. Baggott, linotype. Fourth row: Charles Griffith, electrotype foundry; Kenneth Diehl, Harley Allen, methods; MacDonald Hill, pressroom; Douglas Hamblin, pressroom; John Prichard, composing room; J. M. Settle, J. C. Rollins, pressroom.

We Didn't BELIEVE!

by C. Robert Kelley, Pastor,
Mahoning Presbyterian Church,
near New Castle, Pennsylvania

(Story Taken From *The United Presbyterian*)

YOU HAVE HEARD of the man who prayed that the Holy Spirit might move in the life of his congregation, and then didn't really believe that it could happen. We didn't believe that it could in the Mahoning congregation of Beaver Valley presbytery—but it did.

About two months ago we began to get letters from the leaders of the First Synod of the West telling about an Evangelism institute to be held in New Castle, Pennsylvania, in mid-November. Dr. Guy Black was to be the leader. The session decided to go along with the plan.

We didn't think that we could get anyone to do the calling. Somebody had to serve the meals at the church, and whom could we get to do that? Then, too, we felt that we had pretty well covered our field, and it would be a disappointment to undertake something of this nature and have no results. We didn't believe that it would work, but we were willing to give it a try.

On Sabbath, November 7, during the morning worship service, we asked for our volunteers. We made it sound tough. Callers would have to give four evenings and make two trips to New Castle. The cooks would have to prepare the meals in a kitchen that doesn't have running water. I asked all who would be willing to help to assemble themselves, after the service, in various parts of the church, according to their interests. FIFTY-TWO PERSONS RESPONDED! I went back to a corner room to meet the 16 persons who were willing to call, and I had tears in my eyes and a lump in my throat. Turning to one of the members of the session I said, "You didn't believe that we would have anyone offer to help, did you?"

He looked me straight in the eye and said, "No, Pastor, I didn't, but neither did you." He was right.

By scraping the bottom, we obtained 63 names on our prospect list. We had folks on that list that hadn't showed an interest in the church in 30 years.

About midnight that Sabbath evening it seemed like the bottom had dropped out of the plans. The man who was to have been our guest minister called to say that he couldn't come. The next morning I had to go before the group of ministers at New Castle to find a volunteer who would give leadership at the last minute. Robert Reiber, pastor of the University Heights church, Cleveland, responded.

The next night John Stewart, one of the elders, called me. I asked him, "How did you make out?"

"Well, the power line failed and we had to eat by candle light." (My heart sank; even dinner in the dark!) "But we had 23 commitments!"

"Twenty-three commitments!" and we had prayed to God for five or six.

The next night there were 11; the third night, nine. The callers had long since covered the 63 original prospects and were now calling on ones suggested by those who had committed themselves to Christ. Three nights of Visitation Evangelism: the laymen called on 132 persons; 44 had given commitments, 37 of them on profession of faith. We started with 63 prospects, and, strangely enough, when it was all over the callers turned in a list of 63 persons who did not make commitments, but who seemed to be good prospects. All of this in a country community in a church of 100 members; and we hadn't believed that it would work.

On December 11, 38 new members were received into the church. The Bible school attendance and interest are the greatest ever. The young people, inactive for some time, have reorganized with new leadership. The men have discovered the need for more fellowship and are in the midst of organizing a men's brotherhood. Every group in the church is looking to its program with an eye for possible improvements. The callers have formed a Fishermen's Club to present the challenge of Christ to those who are still on the prospect list.

As a result of a week of visitation evangelism held in Paterson District of the Newark Conference during Advent, Denville Community Church, Methodist, Denville, New Jersey, won 77 commitments. Twenty-nine of these were on confession of faith. Most of these are pictured above behind the front row, which is made up of the visitors. The pastor, Julius L. Brasher, is shown at the extreme left of the back row. Because of this visitation evangelism, the Denville Church will have received more members this year than any church in the Newark Conference received last year: 131 were received by each of two churches. The school was under the leadership of Edward Callendar, district secretary of evangelism and the pastor of First Church, Dover. At the same time the Dover Church held a week of visitation and won 59 decisions, 49 of which were on confession of faith.

Methods and Results of Visitation Evangelism in the

Miami District

—One Church Received 91 New Members—

By Robert Chapman, Pastor, Hialeah, Florida, District Secretary of Evangelism

BECAUSE the Miami District is 300 miles long—from Stuart on the north to Key West on the south—and 50 miles wide, the district staff decided to hold five schools to train the ministers in visitation evangelism, at West Palm Beach, Dania, Miami, Key West, and Belle Glade.

We sent a pastor from each of these sections to the Area school of evangelism, directed by Dawson C. Bryan of the General Board of Evangelism, in Tampa last September.

When the local schools of evangelism were held, 40 of the 60 churches of the district had representatives present each of the four nights for a total attendance of 982. Twenty of the churches held their week of visitation evangelism during this period.

The figures from these schools are thrilling. A total of 906 workers made calls on 1,602 prospects. Of this number, 138 were won on confession of faith and 293 by transfer of letter from other denominations and other Methodist churches. This makes a total of 431 persons won.

As District Secretary of evangelism, I felt that my church should set the pattern for the others by showing what can happen when a church goes enthusiastically into a visitation evangelism week.

I began in late summer to lay plans in cooperation with my Committee on Membership and Evangelism. We set our date and let people know that something big was going to happen the first week of October. I began in late August to select the visitors. I personally chose those whose Christian life and activity in the church qualified them to be effective visitors for Christ and His Church. I explained to each person what we wanted to do, what would be expected of him, and assured him of adequate training before he would be sent out. When completed, there were 12 husband-and-wife teams, two teams of women, three teams of men, and three of young people—20 teams. Each person pledged to attend all four nights of the visitation instruction and visitation.

Meanwhile, we were compiling our prospect list. A religious census revealed about 500 families that were Methodists or preferred the Methodist church. A check of the membership rolls of the WSCS, Men's Brotherhood, and other groups in our church revealed 250 more families with some Methodist connection.

The church employed a theological student during the summer to visit all of these prospects. He carried a specially-prepared brochure, which told of the church program and contained a warm welcome to the church. His visitation revealed that approximately 200 of our "prospects" were not really prospects. He also helped us correct addresses, spelling of names, and gave us information that made it possible for us to classify our prospects into "poor," "fair," and "good" groups. This preliminary work is indispensable to a good visitation program, we believe. We called on only the best prospects.

Further preparation included the formation of prayer groups by the WSCS in which five cottage prayer meetings for our success were held each night. We sent to each prospect, one week before the visitation, a copy of our monthly church paper. The lead article told of the visitation program, thus informing them indirectly that they might expect a visit. A copy of the leaflet, "Laymen Visit for the Church," was given to each visitor with a letter that contained information from the Turn Over Chart, "They Went Forth—Two by Two." This helped the visitors to know what to expect at the instruction conferences.

We attended the school held in Miami and, due to the time taken in driving from the downtown church to this suburban one, we made fewer calls per team than we would have liked. We assigned 386 prospects of which 271 were actually interviewed: 40 were won on confession of faith and 57 by transfer of letter, a total of 97. October 16, we held "New Member Sunday," and I received 91, nearly all adults, into the church. Twenty of them were baptized at the same time.

We feel that our week of visitation was very successful, and we expect many more to come in as a result of this work. In the past 16 months, we have won 333 members; we don't expect to stop now. Our Fishermen's Club is being organized to do even greater things, and we hope to bring in 150 more by the end of the Conference year, in June. Our people are sincerely eager in their desire to win others to Christ.

New Records Available

The Joint Radio Committee, producers of "The Methodist Hour," have released a series of "stimulative-discussion" records.

On one side of the 12-inch record are hymns on "Our Faith," sung by the well-known Methodist Hour choir; on the other side is a 4½ minute talk by a Methodist leader. Eight different records are available. The talks are condensations of sermons delivered on "The Methodist Hour" during October-November-December.

The records are unbreakable vinylite and can be played on the standard, 78 r.p.m. player. They are produced under the direction of James W. Sells to promote the teaching phase of The Advance for Christ and His Church. They may be obtained from The Methodist Hour, 404 Wesley Memorial Bldg., Atlanta 3, Georgia.

WORK CAMPS OF EVANGELISM

A Summer Service Opportunity for Youth and Students

"Do I love Christ enough to want to share Him?"

"Do I love people enough to feel compelled to offer Him to them?"

These are the questions young people will be facing in the youth schools of evangelism this summer as they come together in evangelistic work camps to clarify and deepen their own religious life and faith and to discover ways in which youth may help others understand and accept the Christian faith.

Informality and naturalness is the keynote in the approach to this unique and practical project of evangelism which will be carried forward in work camp training centers and clinical churches in Alabama, Ohio, Iowa, Chicago, Nebraska, Florida, California, and Maryland, from July through September.

The Work Camps of Evangelism are sponsored by the General Board of Evangelism in cooperation with the National Conference of Methodist Youth and the Youth and Student Departments of the General Board of Education of The Methodist Church.

WHAT DO THEY DO?

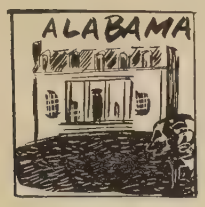
The basic philosophy that undergirds and at the same time justifies the Methodist volunteer work camp program is based on the evidence that certain values are derived from the work camp experience:

1. Work camp participants are aided in formulating and clarifying vocational objectives, to a degree found possible only in actual real-life situations. This is usually accompanied by a maturing and perfecting of human personality.
2. A real contribution is made in the lives of the local people with whom the campers work and live. Intimate associations with enthusiastic Christian youth from outside the local area broadens personality through finer mutual understanding.
3. The church benefits as basic principles of good churchmanship are demonstrated and dramatized. Creative techniques of evangelism are pioneered and dramatized to a degree that is far greater than the immediate impact in the community served.

WHO MAY COME TO THESE CAMPS?

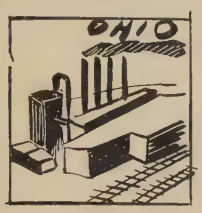
Recruiting for these volunteer service projects is being done through the Conferences in which these camps are located and in which the clinical field work in evangelism will be done by the work camp fellowship teams of youth.

ALABAMA, Athens and Montgomery



Young people will work from the campus at Athens in churches throughout the North Alabama Conference. The Montgomery camp will center in Camp Grandview, a short distance from the city where many youth will serve.

OHIO, Toledo



Serving the Conferences in Michigan and Ohio, with clinical work centering in small town and industrial communities around northwest Ohio. Training center in Perrysburg, Ohio, where youth will live in the homes of Toledo surburbanites during in-service training.

IOWA, Sioux City

Morningside college will serve as the point of departure for youth who will put their feet as well as their heart in the work of evangelism in the state where the tall corn grows. Churches throughout Iowa will participate.

CHICAGO, Serving Illinois, Indiana and Wisconsin

Metropolitan Chicago and the entire Chicagoland area will be studied by means of conducted tours, lectures, and house-to-house surveys. Clinical churches include University centers, suburban, rural, and new communities.

NEBRASKA, Grand Island

The great wheat belt with its migrant workers provides "fields white unto harvest" for energetic young persons who will be doing the work of an evangelist among Nebraska's churches.

FLORIDA, Leesburg

Emphasis on the small town and residential communities of agriculture and citrus workers and packers. Trailer camps and semi-permanent residential establishments are to be covered in house-to-house surveys and evangelistic calling for Christ and the Church.

MARYLAND, Harper's Ferry and Atlantic area

The rural church will be the emphasis in the Harper's Ferry training ground, where young persons may learn from firsthand experience the problems and opportunities for the church in rural America. One of the smallest of the camps, an intimate, personal working group.

Young people from throughout the country may attend a work camp outside of their own conference, subject to the following qualifications:

1. Young people who are familiar with youth work in the local church from recent personal experience, and who have definite responsibilities for evangelism or community service on the local, district, or conference level are preferred, as well as students who are serving on the Commission on Evangelism in campus situations.

2. Only young persons of outstanding personal qualifications are acceptable. They should be poised and socially mature, enthusiastic and genuinely religious; sincere in their desire to share Christ with others.

3. Persons with two years of college, or its equivalent, and a limited number of student ministers are eligible to participate.

4. Applicants must be able to pay their own travel expense to the work camp and back home. In certain cases, scholarships are available. In others, applicants must pay the cost of room and board.

HOW THE WORK CAMPS SERVE

Groups work together under adult supervision, in study and discussion of the motives and methods of successful evangelism and of witnessing.

The field work is carried on in overcrowded areas, new communities, and in communities of special needs. Particular attention is given to communities in the following categories:

1. *Where there is no church.* There are many new communities in America where there is no church established.

2. *Where there is a new church in a community.* Sometimes a new church is struggling to get its start; its work needs to be strengthened and its membership increased.

3. *Where there are abandoned churches and dead churches.* Because of a lack of leadership and ministers, many communities, rural and urban, have churches that have been abandoned.

4. *Where there is an established church in a changing community.* The church needs new information about the people who make up the neighborhood, new inspiration about the possibility of their work with these people, new members with new enthusiasm and ideas.

5. *Where there is a church which has no MYF.* Visiting youth in a school of evangelism can leave a nucleus of interested youth with the "know-how" of MYF organization and activity.

6. *Where there are churches in which the outreach of the MYF,* as well as the total church, needs to be emphasized. The church needs to become conscious of its obligation of service to people in the name of Christ.

WHAT A WORK CAMP DOES

The field work is undertaken on four levels:

1. Religious Surveys.

Sometimes, along with the survey, friendly calls are made wherever likely prospects are uncovered. An effort is made to cultivate the family in a friendly orientation toward the church. Occasionally religious literature may be distributed.

2. Fellowship Visiting.

Calls are made on families or persons who are already listed on the church rolls. Youth visitation, where the youth call on members of the MYF, may be a key part of the week's work, and can help build an effective youth group.

3. Visitation Evangelism.

Visits are made to selected prospects under the direction of the pastor. This effort to win persons to Christ, as well as to certain phases of church participation, is the basic effort of evangelism, of course. Training is given here in the motivation and method of evangelistic visitation.

4. Preaching Missions.

The youth do not do the preaching, but the School of Evangelism may back up and undergird a preaching mission. Short, friendly calls to invite people to the services is the key work in such a situation.

THE DATES

JULY 10-17 Athens, Alabama
JULY 10-17 Toledo, Ohio
JULY 16-22 Sioux City, Iowa
JULY 24-31 Chicago, Illinois
AUGUST 7-14 Montgomery, Alabama
AUGUST 21-28 Grand Island, Nebraska
SEPTEMBER 4-11 Leesburg, Florida
SEPTEMBER 4-11 Harper's Ferry, Maryland

Pastors interested in recommending young persons to serve in these clinical work camps of evangelism this summer, or in having a work camp fellowship team serve in their church should address Howard Ellis at the General Board of Evangelism offices, 1908 Grand Avenue, Nashville, 4, Tennessee.

Members of an evangelism workcamp look at a construction project in the outskirts of a suburban section of Chicago. They are preparing to survey this new community to find prospective members for The Methodist Church.

New Church Record System

and Supplemental Cards

THE *Discipline* requires each local church to use the following: (1) The Official Membership and Church Record, (2) Constituency Roll Card, and (3) Affiliated Membership Card. The *Discipline* suggests the use of Register of Church Membership; however, its use is not required. Family Roll Card, Individual Membership Record Card, and Geographical Membership Roll Card are not required by the *Discipline* but are made available for churches that wish to keep supplemental rolls.

The Official Membership and Church Record

The Official Membership and Church Record is a *complete one-volume record* of church membership. Each record is well bound and printed in two colors, dark blue and red, on ledger paper of rag content for permanency. The record could last a church for 34 years; however, we estimate the average church will revise their membership records every 10 to 15 years.

The Official Membership and Church Record is available from stock in permanent bindings and in loose-leaf and in custom-bound (made-to-order) books in both permanent bindings and in loose-leaf. Size, 14x11½ inches. Each book contains forms for the following records: *Record of Baptisms; Record of Preparatory Membership; Official Record of Full Membership; Roll of Full Membership; Record of Marriages; Record of Deaths of Members; Annual Summary; Historical Record.*

Supplemental Membership Record Cards

Supplemental Membership Record Cards are available for churches that need or desire supplementary records of membership arranged by family name (*Family Roll Card*), alphabetically by individual names (*Individual Membership Record Card*), and geographically by street addresses (*Geographical Membership Roll Card*). These cards are not to be used as substitutes for The Official Membership and Church Record.

Because it is impractical to keep a constituency roll, which is required by the *Discipline,* and a roll of affiliated members in a bound record, the *Constituency Roll Card* and *Affiliated Membership Card* are designed. These cards are to be used as the official forms for the constituency and affiliated membership rolls.

Each card is printed on a different color of card stock, 3x5 inches in size.

Family Roll Card, No. 206—For the convenience of churches that wish to maintain a record of members arranged by family names, the Family Roll Card is designed. This card has space for (1) family name, address, and telephone, (2) remarks or other information. Printed on blue card.

Individual Membership Record Card, No. 207—One of these cards is intended to be filled in for each full member and filed alphabetically as a cross-reference to the "Official Record of Full Membership" section of THE OFFICIAL MEMBERSHIP AND CHURCH RECORD

INDIVIDUAL MEMBERSHIP RECORD CARD

NAME

RESIDENCE ADDRESS — RESIDENCE TELEPHONE

BUSINESS ADDRESS — BUSINESS TELEPHONE

BY WHOM RECEIVED — CHRONO. REF NO.

HOW RECEIVED — DATE RECEIVED

FROM WHERE RECEIVED — DATE DISMISSED

DISMISSED TO — HOW DISMISSED

REMARKS

NO. 207

This card is not to be used as a substitute for The Official Membership and Church Record of The Methodist Church

GEOGRAPHICAL MEMBERSHIP ROLL CARD

For Filing Membership by Street Address

STREET ADDRESS — APT. NO.

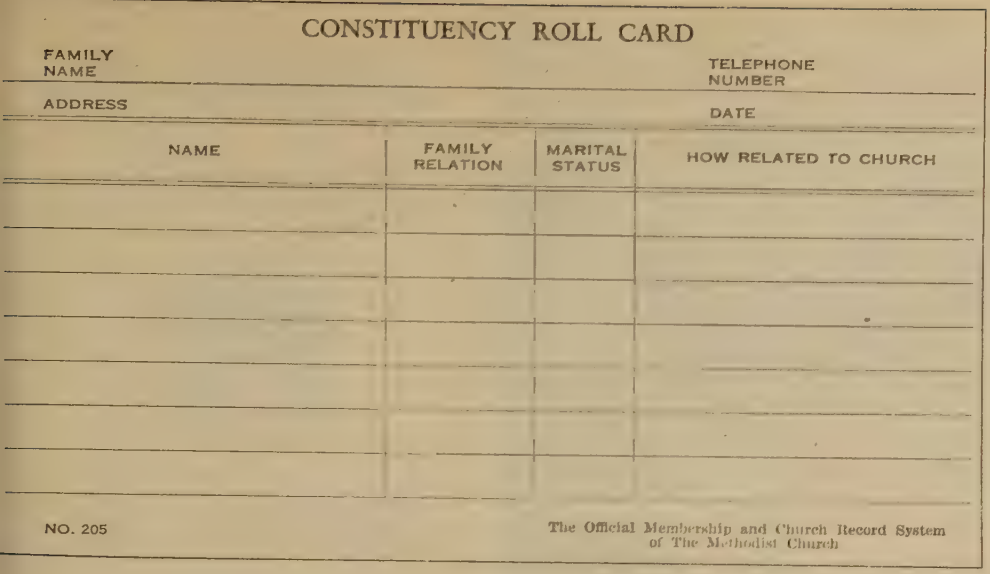
FAMILY NAME — TELEPHONE NUMBER

MEMBERS

REMARKS

NO. 208

This card is not to be used as a substitute for The Official Membership and Church Record of The Methodist Church



CONSTITUENCY ROLL CARD

FAMILY NAME

TELEPHONE NUMBER

ADDRESS

DATE

NAME	FAMILY RELATION	MARITAL STATUS	HOW RELATED TO CHURCH

NO. 205

The Official Membership and Church Record System of The Methodist Church

if this is arranged chronologically. This card has space for (1) name, residence address, and business address, (2) residence and business telephones, and (3) space for recording membership, termination of membership, and remarks. Printed on green card.

Geographical Membership Roll Card, No. 208—This card is designed for use by churches that wish to keep a record of membership arranged by street addresses. Such a record is helpful to the pastor in enabling him to arrange his pastoral calls systematically by street addresses so as to save time and gasoline. It is helpful also in the every-member canvass and "See You in Church Sunday" visitations. The card has space for (1) street address and telephone, (2) family name and names of members of the family, and (3) remarks. Printed on buff card.

Constituency Roll Card, No. 205—The constituency roll changes almost constantly. For this reason it is not practical to keep such a roll in a permanently-bound or loose-leaf volume. Therefore, the Constituency Roll Card is designed to meet the need for such a record, as well as the requirements of the *Discipline*. The card has space for family name, address, and telephone number; names of members of the family and the following information about each: (1) family relation, (2) marital status, and (3) how related to church. Printed on white card.

Affiliated Membership Card, No. 209—The affiliated membership roll changes almost constantly. Therefore it is not practical to keep such a roll in a permanent form. This card is designed to meet the need for such a record. The card has space for (1) name, local address, and home address, (2) home church, (3) name of school and class, if a student, (4) date affiliated and date affiliation ended. Printed on cherry card. Price: 15c a dozen, $1.00 a hundred.

The Official Membership and Church Record and the Supplemental Membership Record cards are not available from TIDINGS. They may be obtained from The Methodist Publishing House.

Our Cover Picture

A study of this picture and this description will bring inspiration to the followers of Christ at this Easter time.

THE GREAT COMMISSION

Interpretation by Albert Edward Bailey

THE ARTIST: Joseph Aubert (1849-1924), French.

A painter of portraits and historical scenes with a strong leaning toward Gospel incidents.

The Picture: Painted in 1899. The scene is based upon Matthew 28:16-20 and Acts 1:8, in which the Great Commission was given somewhere in Galilee. For background, the artist has painted a dawn over the rolling Galilean hills, with the Lake of Galilee in the middle distance. The light whitens the back of Christ's robe, shines through it in a way to suggest a spiritual rather than a physical body beneath it, and then with softened intensity brings out the peasant character of the men, who are now being entrusted with the most magnificent enterprise ever given to human beings. . . . Peter kneels in the right foreground, deeply impressed, if not overwhelmed; James kneels on the left, hands clasped and face raised in awe. Young John puts his hand on his brother's shoulder and wonders whether this little band can rise to the challenge. Eight other disciples are shown—men approaching or past middle age—who exhibit varying degrees of interest and intelligence. Christ has finished speaking, but His hands are still extended to tell us what He has said: His right hand recalls His parting blessing, the left points to the far horizon of the world, henceforth the field.

Suggested Thoughts: After the twelve God chose others—Paul chiefest, whose burning zeal planted the seed from Damascus to Rome. After him, down the centuries, have emerged others, a leader here, another there, lights in the darkness; but all too many so-called Christians have failed to catch the vision or were recreant to it. Business as usual, politics as usual, wars as usual have made a mockery of the Sermon on the Mount and even of the Ten Commandments.

What has happened to the Great Commission? We say unto the Master, "Lord, Lord," but we do not the works of His Father. We do not rise to meet the challenge—we common folk, who could become great in our vision and our accomplishment, if we dared.—Courtesy, *The Upper Room*, July, 1946.

"A Holy Alliance" is a play given recently at a Sunday night service at Portlock Methodist Church, Norfolk district, Virginia. The dramatic presentation demonstrated the use of family devotions at the breakfast table. Parts in the play were taken by Mrs. Mary Lee Davis, Miss Edna Long Woodward, Miss Shirley Mizelle, and Vaughn Crockett.

Family Devotions Demonstrated at Night Service

A HOLY ALLIANCE is a play in one act describing the effectiveness of a simple plan of daily family devotion. This drama was presented for the first time at Portlock Methodist Church, Norfolk District, Virginia, on the evening of January 1, 1950. The play, taking approximately eight minutes, was written and directed by the pastor of the church, LeRoy W. Davis.

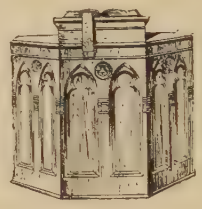
The entire action occurs at the breakfast table of a typical American family. The table is set for four with the simplest of properties, including dishes, tablecloth, and food consisting of tea, milk, fruit juice, cereal, and a centerpiece of fruit. All action was natural and unaffected. The eating of breakfast was real. Only four rehearsals were needed to produce the play. The four characters in the drama (reading from left to right) Mrs. John Jones played by Mrs. Mary Lee Davis, Miss Edna Jones, played by Miss Edna Long Woodard, Miss Shirley Davis, a friend of Edna's, was portrayed by Miss Shirley Mizelle, and Mr. John Jones was played by Mr. Vaughan Crockett.

The dramatic presentation was preceded by a talk by the pastor on "Families Need the Partnership of God."

Another step taken in the plan of Parish Cultivation was the dedication of the entire shipment of THE UPPER ROOMS before any were distributed. This was done at the morning service on Christmas Sunday. Commitment cards were not distributed until the night of the play, at which time there was a full house. A series of three publicity cards were sent to the family membership and constituency of the church so they would be received on Monday, Wednesday and Friday preceding the time of presentation of the play. The first two gave no clue as to what was going to occur, but were intended to create interest. The last one "broke the news." So well was the whole program received, many have expressed a desire to have some similar program monthly. Several persons were reached who, before that night, had not been to this church. It was a glorious occasion for all."

The Upper Room Pulpit

J. Manning Potts, Editor



Sermons in the April Issue

✣

Edwin Lewis
Prof. of Systematic Theology, Drew University

THE COSTLINESS OF REDEMPTIVE LOVE

Roger T. Nooe
Pastor Vine Street Christian Church, Nashville, Tenn.
MARKS OF MATURITY

John Calvin Reid
Pastor Mt. Lebanon Presbyterian Church, Pittsburgh, Pa.
THE RESURRECTION OF PILATE

Hugh C. Stuntz
President, Scarritt College
THE WAY OF THE CROSS

G. Ernest Thomas
Pastor, Haddonfield (N. J.) Methodist Church
THE ETERNAL LIFE

✣

Subscription Rates—United States and Canada, $1.50 per year. Foreign, $2.00

✣

THE UPPER ROOM PULPIT

1908 Grand Ave. Nashville 4, Tenn.

1,000 Upper Room Tracts $1.00

Nearly ten million of *The Upper Room* tracts have been distributed but rising costs of paper and printing make it impossible to continue to print them on the same basis. Here is a tract bargain—1,000 tracts, 100 of each of ten titles, for just $1.00.

The Upper Room tracts are reprints of some of the most effective meditations ever published in *The Upper Room*. On the reverse side of each is a commitment form. This offer is made because many of the titles are now out of print, and stock in some others is quite low. If you can use 1,000 tracts and will allow us to select the titles we will ship ten packages of 100 tracts each to you for just a dollar. This is cheaper than the printing cost.

Typical of the tracts available are: Elmer Ellsworth Helmes *The Rediscovery of God*, Costen J. Harrell *Boundless Love*, Wesley Bransford *A Surrendered Life*, G. Ray Jordon *Where Is God?* Arthur J. Moore *A Song of Confidence*, Ralph Spaulding Cushman *Personal Experience of God*, Grace Noll Crowell *Into the Unknown*, E. Stanley Jones *A Flaming Torch*, Roger Babson *Effective Prayer*, Ernest Fremont Tittle *God Is Love*, Roy L. Smith *God in the Commonplace*.

No choice of title on this offer

An Easter Gift of Love

A subscription to The Upper Room is an Easter gift of love. It carries a message for every day of the whole year—and the cost is less than one cent a week. Yearly subscriptions, six bimonthly issues, with a full page for each day cost just 50 cents each when two or more are ordered at one time. Send your list for Easter gifts now. Include yourself, your loved ones, your friends and those acquaintances whom you would like to help find the way for a closer walk with God. Gift announcement card sent on request.

For Lenten Reading

_____ copies *Laws of the Spiritual Life* 35¢, 3 for $1.00 _____
_____ copies *Christian Nurture in the Home* 25¢, 12 copies $2.50 _____
_____ copies *A Pocket Prayer Book* 35¢, 3 for $1.00 _____
_____ copies *The Pocket Book of Faith* 35¢, 3 for $1.00 _____
_____ copies *The Way of Life* 10¢, 12 for $1.00 _____
_____ copies *The Upper Room Bible Series* 4 booklets 50¢ _____
_____ copies *The Upper Room Prayer Series* 6 booklets 50¢ _____
_____ copies *The Upper Room Comfort Series* 6 booklets 50¢ _____
_____ sets Upper Room Tracts; $1 per set _____

Literature Racks

_____ Large Steel Rack, displays 28 items $15.00 _____
_____ Small Steel Rack, displays 6-8 items $5.00 _____

Date _____ Amount Enclosed $_____

Send to _____

Address _____

_____

Use the Upper Room to help with the assimilation program for the members you receive at Easter

Don't Run Out
Order Extra Copies Now!

THE UPPER ROOM
1908 Grand Avenue, Nashville, Tennessee

Rush Order

_____ copies March, April issue of THE UPPER ROOM
5 cents per copy in lots of 10 or more.

Send to _____

_____

_____

The Upper Room Pulpit

1908 GRAND AVENUE NASHVILLE 4, TENNESSEE

Please enter my subscription for 1 year

Name _____

Address _____

_____

Subscription rate: United States and Canada $1.50; Foreign $2

Some Contributors to *The Upper Room Pulpit*

Bader, Jesse M., Dept. of Evangelism, Federal Council

Blackwood, Andrew W., Prof. Homiletics, Princeton Seminary

Bosley, Harold A., Dean, Divinity School, Duke U.

Bowie, W. Russell, Prof., Union Seminary, New York

Branscomb, John W., First Methodist Church, Orlando

Caldwell, Frank H., Pres., Louisville Presbyterian Seminary

Calkins, Raymond, Pastor Emeritus, First Congregational Church, Cambridge, Mass.

Crane, Henry Hitt, Central Methodist Church, Detroit

Foster, Lloyd E., Old First (Presbyterian) Church, Newark

Gardner, William V., First Presbyterian Church, Atlanta

Gilkey, James G., South Congregational Church, Springfield, Mass.

Heaton, George D., Myers Park Baptist Church, Charlotte

Halloway, Fred G., President, Drew University

Homrighausen, Elmer G., Prof. Christian Education, Princeton Seminary

Hutchinson, Forney, Methodist minister, Retired, Shawnee, Oklahoma

Jones, Edgar DeWitt, Pastor Emeritus, Central Woodward Christian Church, Detroit

Jordan, G. Ray, Prof. Homiletics, Emory University

Kennedy, Bishop Gerald H., Portland Area

Knudson, Albert G., Dean Emeritus, Boston U. School of Theology.

Luccock, Halford E., Prof. Homiletics, Yale

Macartney, Clarence E., First Presbyterian Church, Pittsburgh

Newton, Joseph Fort, Church of St. Luke and The Epiphany, Philadelphia

Nicely, Harold E., Brick Presbyterian Church, Rochester

Organ, Arthur, Chm., Bd. Evangelism and Social Service, United Church of Canada

Phillips, Bishop Glenn R., Denver Area

Pruden, Edward H., First Baptist Church, Washington

Raines, Bishop Richard C., Indiana Area

Redhead, John A., Jr., First Presbyterian Church, Greensboro

Ruopp, Harold W., Hennepin Avenue Methodist Church, Minneapolis

Shirkey, Albert P., St. Paul's Methodist Church, Houston

Sisco, Gordon A., The General Council, United Church of Canada

Sizoo, Joseph R., Pres., New Brunswick Seminary, New Brunswick

Sockman, Ralph W., Christ Church, New York City

Stamm, Frederick K., Former Pastor, First Congregational Church, Chicago

Tittle, Ernest Fremont, First Methodist Church, Evanston

Tribble, Harold W., Pres., Andover-Newton Seminary

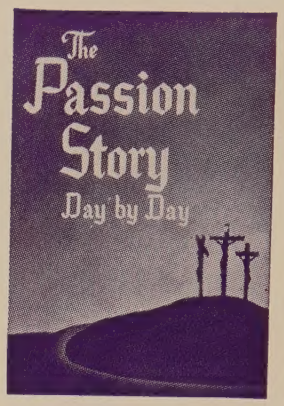
Wicke, Bishop Lloyd C., Pittsburgh Area

Increase Attendance and Interest in Your Holy Week Services

by using

The Passion Story---Day by Day

by HOWARD ELLIS



A 24-page picture interpretation booklet in 2 colors for Lenten teaching and preaching.

These 17 world-famous paintings with scriptural settings and interpretations will give new meaning to Holy Week.

There is no week in the Christian year that affords such an evangelistic opportunity as Holy Week—April 2-9.

Mail this Booklet to Every Member

during the Pre-Easter season, and use this booklet in your Holy Week Services in reverently following the steps of the Master during the week of His great passion.

Single copies, 15¢—10¢ in lots of 50 or more; 25 for $3.00

Mailing envelopes, 1¢ each.

TIDINGS, 1908 Grand Ave., Nashville 4, Tennessee

FROM EASTER TO PENTECOST

Your church can have

A 25% INCREASE IN ATTENDANCE

by using the "See You in Church Sunday" program and materials.

If you are not taking advantage of this opportunity before Easter, by all means do so from Easter to Pentecost. Get your materials now. Use large order blank folder supplied you with March SHEPHERDS, or write TIDINGS for another one.

MATERIALS AVAILABLE—Posters, Stickers for windows, Small Stickers for letters, Stamps for envelopes, Newspaper mats, Letterheads, leaflets, Attendance Registration cards, lapel buttons, Radio Spot Announcements, Radio Scripts, Instructions for Visitors, Worker's Agreement Card, Movie Trailers.

TIDINGS, 1908 Grand Ave., Nashville 4, Tennessee

Into Every Home

At this season when humanity looks toward the cross, your church can make an important contribution to every home by helping it to have family devotions. Be sure that there is a copy of the March-April issue of THE UPPER ROOM in every home. *Don't run out.*

Your rush order sent by AIR MAIL or SPECIAL DELIVERY will get special attention and preferential handling.

15TH. ANNIVERSARY YEAR

THE UPPER ROOM

1908 Grand Ave.
Nashville 4, Tenn.

THE WORLD'S MOST WIDELY USED The Upper Room DEVOTIONAL GUIDE

12 editions

English—English Pocket—Braille—English (Australia)—
Armenian—Chinese—Korean—Spanish—Portuguese—Swedish—Ilocano (Philippine)—Tagalog (Philippine)—